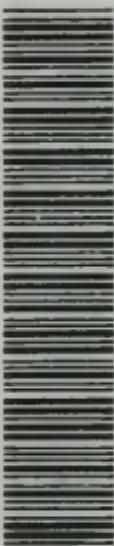


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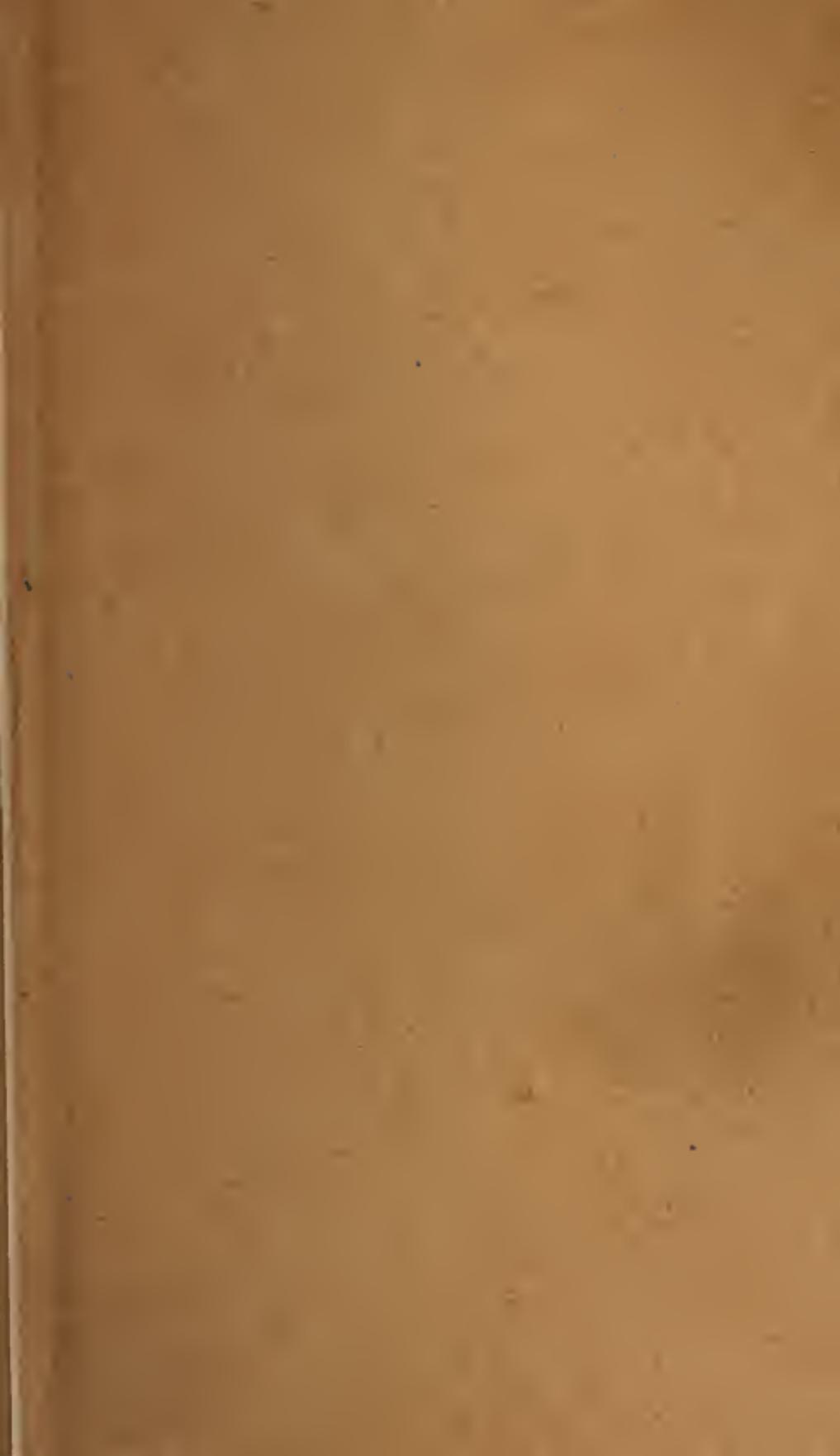
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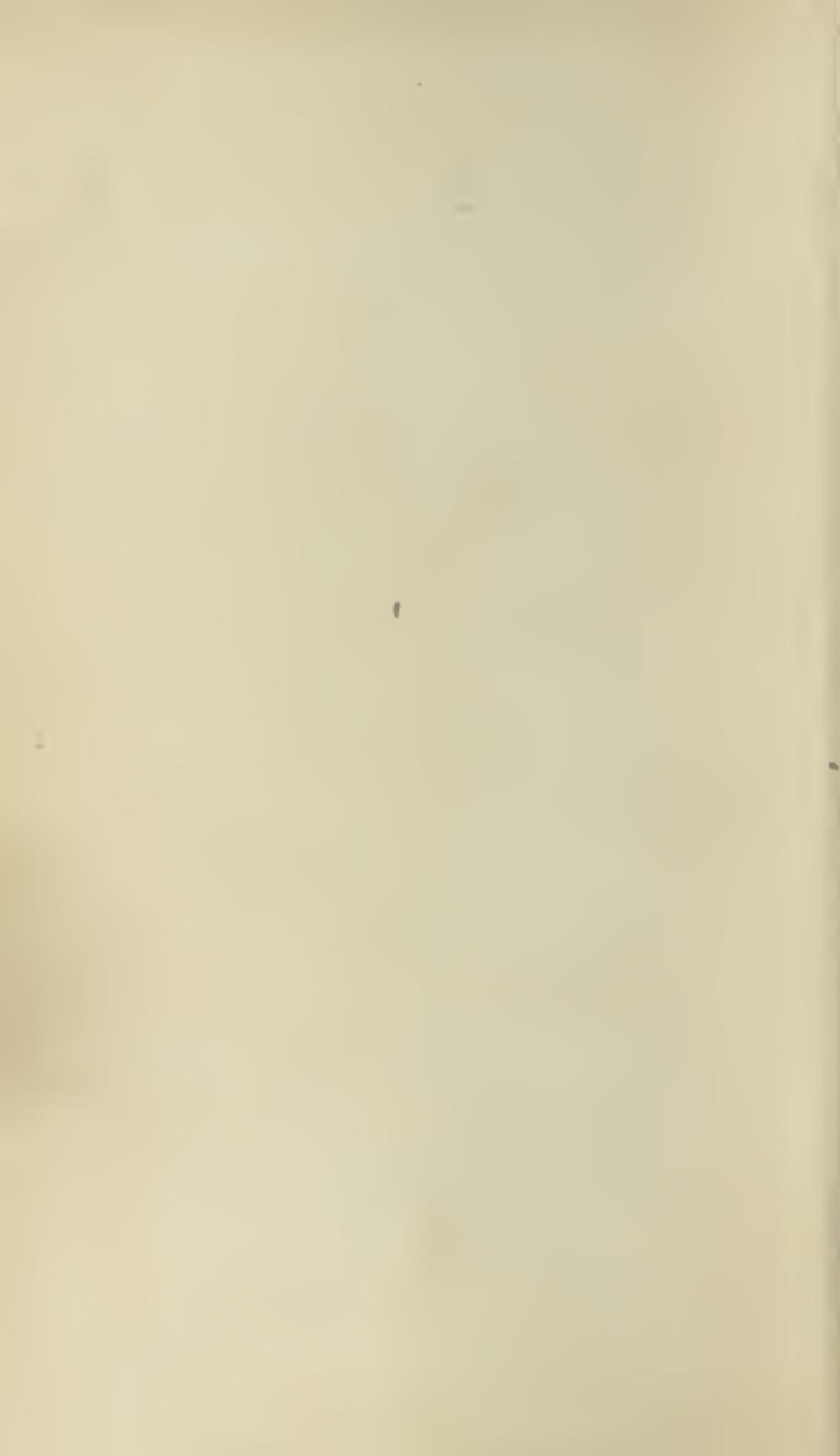


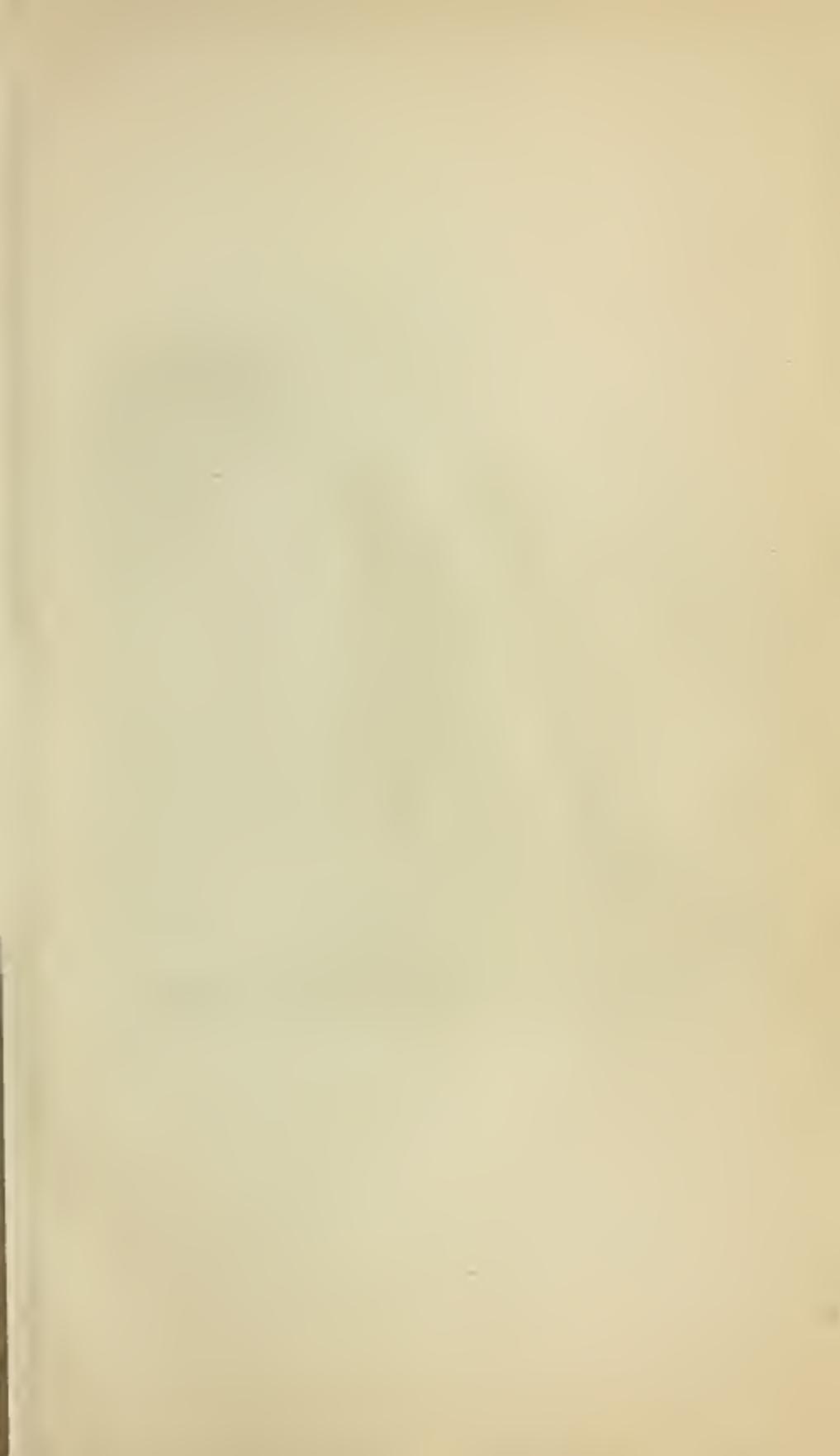
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GEORGE WASHINGTON, D.D.

AND AUTHOR OF *THE LIBERTY*.

A
SHORT AND PLAIN INSTRUCTION
FOR THE
BETTER UNDERSTANDING
OF
THE LORD'S SUPPER;
WITH

THE NECESSARY PREPARATION REQUIRED;

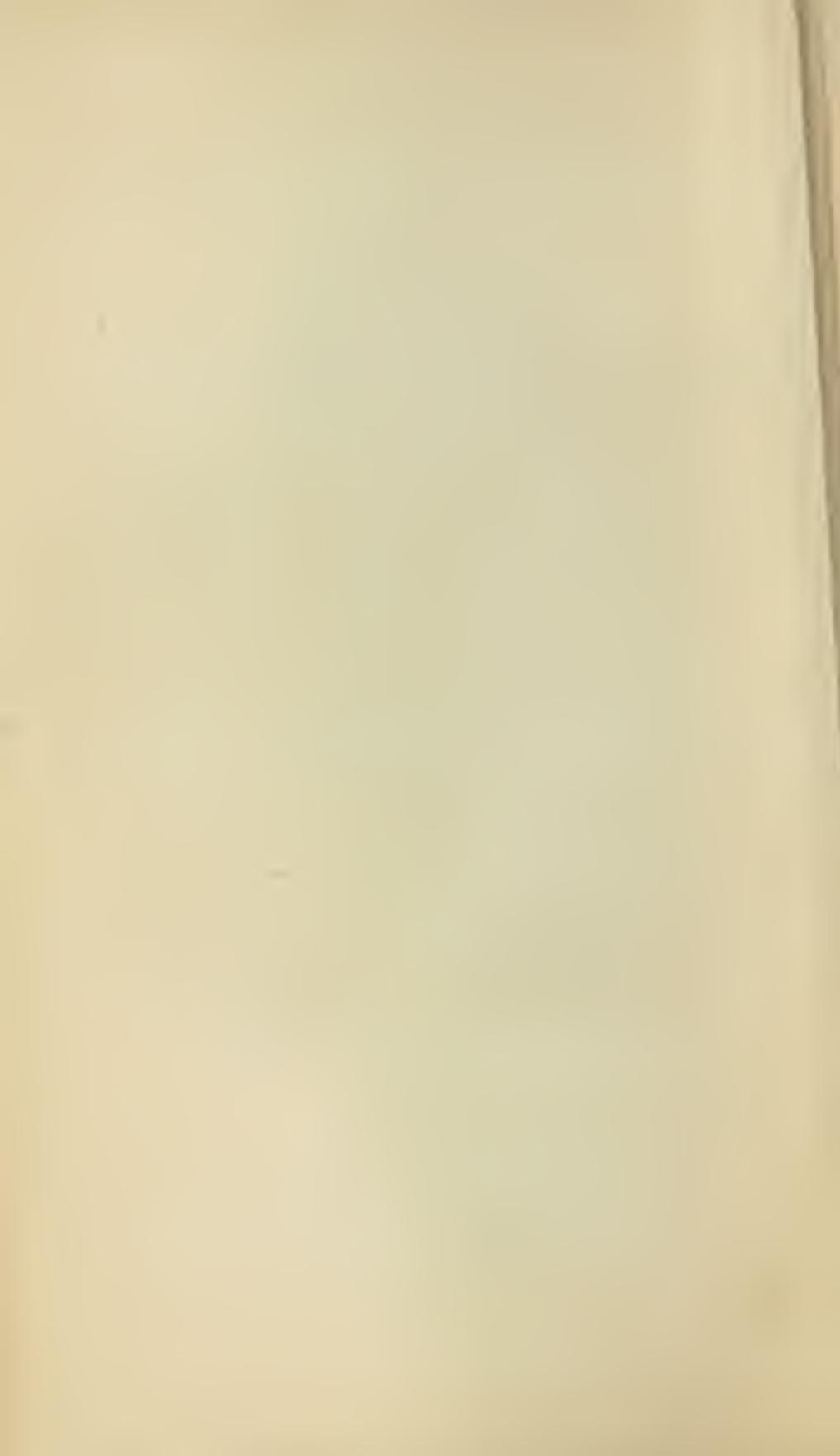
FOR THE BENEFIT OF YOUNG COMMUNICANTS, AND OF SUCH AS HAVE
NOT WELL CONSIDERED THIS HOLY ORDINANCE:

TO WHICH IS ANNEXED,

The Office of the Holy Communion,
WITH PROPER HELPS AND DIRECTIONS FOR JOINING IN EVERY PART
THEREOF WITH UNDERSTANDING AND PROFIT.

BY
THOMAS WILSON, D.D.
LATE LORD BISHOP OF SODOR AND MAN.

LONDON:
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A

MEMOIR OF THE AUTHOR.



BISHOP WILSON was born at Burton, in Cheshire, on the 20th December, 1663. To use his own words, “he was descended from honest parents, fearing God, and had an early right to the covenant of grace,” being baptized on the following Monday. At a suitable age he was placed under the tuition of Mr. Harper, a learned Schoolmaster in the city of Chester; from whence he removed to Trinity College, Dublin, where he contrived to maintain himself on an allowance of twenty pounds a year.

In the year 1686, he was ordained Deacon, by the then Bishop of Kildare, Dr. Moreton; but he did not continue long in Ireland, after his ordination, for in December of the same year he was appointed to the curacy of the new Church at Winwick, in Lancashire; his stipend as curate amounting to only thirty pounds per annum. He fully experienced the truth of one of his favourite maxims, “Nature wants little, and grace wants less.” Having been trained in the school of that Master who “had not where to lay his head,” his desires were moderate, and his exigencies few. Small as his income was, however, he set apart one-tenth of it to the poor.

On the 20th of October, 1689, he was ordained Priest, by the then Bishop of Chester (Dr. Strafford); and in 1692 he was appointed Domestic Chaplain to the Earl of Derby, and

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tutor to his son, Lord Strange. The fidelity with which Mr. Wilson discharged his duty as a chaplain was no less conspicuous than his conduct as a tutor. To the formation of the moral and religious character of his pupil he paid particular attention. He laboured to qualify him to act an useful and honourable part in society. He taught him to regard his wealth and station as instruments of advancing the happiness of those around him, and admonished him to devote all his talents to the glory of the great Giver, and the good of his fellow-creatures. Such were the sentiments and views of Mr. Wilson, when an all-wise Providence was pleased to call him to fill a higher station in the Christian Church. The Bishopric of Sodor and Man had been vacant since the death of Dr. Baptiste Levintz, who died in 1693. The Earl of Derby, in whom the appointment lay, offered his Chaplain this preferment. The offer, however, was modestly but firmly rejected. Whilst Mr. Wilson thankfully acknowledged the favour that was intended him, he at the same time declared himself unworthy of so high an office, and incapable of so arduous an undertaking. It appears that the Earl of Derby was unwilling to appoint any other person to the Bishopric; which continued vacant for such a length of time, that at last Archbishop Sharp complained to King William, that the See of Man had been vacant four years, and urged the necessity of filling it without further delay. In consequence of this complaint, the King sent for the Earl of Derby, and insisted on an immediate nomination of a Bishop for the See of Man; and Lord Derby now importuned his Chaplain to accept this preferment, and, as Mr. Wilson expresses it, he "was forced into the Bishopric." Accordingly he was consecrated a Bishop on the 16th of January, 1697, at the Savoy Church, by Archbishop Sharp, assisted by the Bishops of Chester and Norwich. Possessed of every endowment, human and divine, which could qualify him for the discharge of the episcopal functions, he arrived in his Diocese April 5,

1697, and was installed in the Cathedral of St. German, in Peel, on the 11th of the month.

Towards the close of the following year he married Mary, daughter of Thomas Patten, Esq. This partner of his life was in every respect suited to be his companion and help-meet. By her he had four children, only one of whom survived him; who afterwards became Prebendary of Westminster, &c. and died at Bath, 1784. The annual receipts of his Bishopric did not exceed 300*l.* a year, yet out of this moderate sum, he contrived to relieve, not only the poor of the island, but many distressed and shipwrecked mariners. Before, however, he administered relief to any, he required a recommendation from the Parochial minister; which he kept regularly filed, and from these he entered the names and circumstances of his poor petitioners in a large book, which he denominated the “ Register of the Poor.”

It would be impossible to recount all the various deeds of charity which he performed, although with reference to these, he with pious humility observes “ that a very small page will serve for the number of our good works, when vast volumes will not contain our evil deeds.” Besides his daily good actions, he was a liberal subscriber to the erection of several chapels and public libraries in the island, and repaired many of the vicarage ouses which had fallen into ruin.

In the year 1734 the Bishop published the present work, which has since passed through very numerous editions, and has been universally esteemed for the simplicity of its language, and its unaffected piety. Indeed, the marked feature, in the writings of Bishop Wilson, is simplicity, pure, genuine and unaffected—simplicity of sentiment and sim-

plicity of language. He wrote like one who could have written in a very different style of composition, if he had not preferred utility to ornament.

In 1751 and 1752 the Bishop held his last ordinations; and in the following year he consecrated a Chapel at Ramsey, and his son preached the consecration sermon.

But the hour was now approaching, when this truly primitive and excellent Bishop was to reap the reward of his labours. His constitution, originally strong and vigorous, began to show evident symptoms of decay; but his cheerfulness continued unabated, and his piety seemed to gather strength as he approached his dissolution. A student who slept in the room adjoining the Bishop's bed-chamber, frequently overheard at midnight the prayers of this holy man. He frequently heard him exclaiming, in the words of the Psalmist, "I will arise at midnight and give thanks unto Thee. Praise the Lord, O my soul." At others he selected passages from the Te Deum. "Holy, holy, holy Lord God of Hosts, heaven and earth are full of Thy glory." His death took place on the 7th of March, 1755, in the ninety-third year of his age, and the fifty-eighth of his consecration. His coffin was made from one of the elm-trees which he had planted soon after his coming to the Isle of Man, and which a few years before his death he ordered to be cut down and sawn into planks, to be in readiness to receive his remains.

* * * For a more full and interesting account of the life of Bishop Wilson, the reader is referred to the Rev. Mr. Stow's *Life of the Bishop*, published by Messrs. Rivington.

A SHORT INTRODUCTION

FOR

THE BETTER UNDERSTANDING

OF

The Lord's Supper;

WITH PREPARATORY DEVOTIONS,

INTENDED FOR

THE USE AND BENEFIT OF YOUNG COMMUNICANTS.

SECTION I.

THERE are two holy Ordinances, or Sacraments, appointed by Jesus Christ as most especial means of obtaining grace and salvation; which no Christian who hopes to be saved, must wilfully neglect. These are, BAPTISM and the LORD'S SUPPER.

It must be supposed, that you have already been made partaker of one of these two Sacraments: *viz.* That of BAPTISM, by which you were admitted into the congregation of Christ's flock,—were restored to the favour of God,—and had the Holy Spirit communicated to you, for a principle of a new and spiritual life; in order to awaken you, and to direct and assist that natural reason, with which God has endued all mankind.

But forasmuch as you have done many things contrary to the promise made in your name, when

you were baptized,—and will stand in need of greater degrees of grace and assistance to enable you to resist the temptations of the world, the flesh, and the devil, and to do your duty in that state of life unto which the providence of God shall call you; You are, therefore, now called upon to be partaker of the other Sacrament,—That of the LORD'S SUPPER; by which, upon your sincere repentance, you may obtain the pardon of all your past sins, and such other graces as you stand in need of, to bring you to eternal life and happiness.

Take care, therefore, that you understand what you are called to as well as you are able; and God expects no more.

For if you go to the Lord's Supper without considering the reason of that ordinance, and the very great concern you have in it—without seeing the necessity and blessing of a Redeemer, you will go with indifference, and return without such benefit as you might otherwise hope for.

To prevent this, you should seriously consider what account the Holy Scriptures have given us of the condition we are in, both with respect to this life, and the life which is to come.

That is—That we are by nature sinners; and that, as such, God cannot take pleasure in us: and that, if we die before we are restored to His favour, we shall be separated from Him and miserable for ever.

This will lead you to inquire, how the nature of man came to be thus disordered, and prone to evil; for you must not imagine that God, who is infinitely good, created man in such a state of corruption, as

you now see and feel him to be; but that he must have fallen into this wretched condition, since he came out of the hands of his Creator.

And so the Scripture informs us.—In the third chapter of *Genesis*, we have this following account of the state of man, before, and after the Fall:

That Adam and Eve, from whom sprang all mankind, *were created in the image of God*, that is, holy and innocent: having a perfect knowledge of their duty, a command of their will and affections, and a power, through the grace of God, to do what they saw fit to be done.

In this condition they were placed in Paradise, *in a state of trial*, with a promise of immortal life and happiness, if they should continue to fear, to love, to honour, and obey their Creator; as also with an express warning of the dreadful consequence of their disobedience.

Notwithstanding which warning, they, through the temptation of the devil, transgressed the commands of God: and by doing so, they did not only forfeit all right to the promise of eternal life and happiness, but also contracted such a blindness in the understanding, such a disorder in their will and affections, as all their posterity feel to their sorrow; and became subject to sin, and the punishment of sin, which is misery and death.

Concerning the nature and greatness of this sin, we are to judge of it by the greatness of the punishment inflicted upon them, and their posterity;—For God being infinitely just and holy, could not inflict a punishment greater than their sin deserved.

Now this was the occasion of that universal corruption and wickedness which you see and hear of in the world, and which you cannot but in some measure feel in your own nature ;—For, as the Scripture informs us, Gen. v. 3, *Adam begat his children in his own likeness* : that is, with such a depraved nature as his was then become.

And now consider into what a sad condition these unhappy offenders had brought themselves ; and remember that this is your own condition, and the condition of all their posterity.

The law of nature and reason was in full force, and could not possibly be dispensed with.—At the same time they found, by sad experience, that, as St. Paul describes the fallen state of man, *there was a law in their members warring against the law of their mind ; so that the good which they would, they did not ; but the evil that they would not, that they did.* Rom. vii.

There could not surely be a condition more deplorable than this :—To live only to contract evil habits ; and, by doing so,—To increase their guilt, —To displease their Creator,—and, To leave an offspring as miserable as themselves.

This, therefore, gave occasion to God to manifest another of His most glorious perfections, that is, His infinite goodness and mercy.

For God, foreseeing this lamentable condition, into which they had fallen by departing from their obedience, his goodness had provided such a remedy, as that neither they nor any of their posterity should, on account of *their* fall, be eternally miserable, except through their own fault.

He, therefore, in consideration of a Redeemer, one of the seed of the woman, who should make full satisfaction to the Divine justice for the transgression, and who should bruise the head, or break the power, of that serpent (the devil), which tempted them to sin ;—in consideration of this promised seed, God entered into a new covenant with them by way of remedy for what was passed, and could not be undone.

We have reason to believe that this new covenant was more fully explained to Adam, than is set down in this short account given us by Moses, and as it is more fully explained in the Gospel: and which was to this purpose;—That, on condition of their sincere repentance, and sincere obedience afterwards, they should be restored to the favour of God; and after death to that life and happiness, which in their state of innocence was promised to them, without tasting of death; which favour they had forfeited by their disobedience.

And when we consider, that our first parents, now become sinners, stood in need of an atonement, without which, while under the displeasure of God, their very lives must be a burthen; and it being decreed by God, as it afterwards appeared, *that without shedding of blood there was to be no remission of sin*, i.e. without the death of the sinner, or some one in his stead; we do therefore conclude, that, at this time, God did appoint sacrifices, or sin-offerings, to make an atonement for the soul, and to foreshow the sacrifice of Jesus Christ (which we now commemorate), until He should be offered in behalf of them, and all their posterity.

And this appears from what follows in the next

chapter of *Genesis*, where we find Abel by faith (that is, believing and depending upon this ordinance of God, for the remission of sins, until the promised Redeemer should come; we find him) offering a sacrifice which was acceptable to God, that is, a sin-offering, which his brother not doing was rejected.

But here take notice, and remember that these sacrifices could not take away sin, but only through obedience to the ordinance of God, through faith in the promised seed.

They were, indeed, very instructive and proper to lead sinners to repentance, and amendment of life, when they saw that their sins could not be forgiven, but by the death of an innocent creature, bleeding and dying before their eyes, to make an atonement for sin.

And as all good men, before the coming of Christ, did most religiously keep up the remembrance of the promised seed, and obtain the pardon of their sins, and acceptance with God, upon offering sacrifices through faith in a Redeemer which was to come;—so all Christians, since the coming of that Redeemer, are obliged, as they hope for pardon and favour from God, to keep up the remembrance of God's great mercy, in sending us a Redeemer, and of what that Redeemer has done to save us; and this in the manner which He himself hath ordained.

Now, that you may be more sensible of, and thankful to God for this His infinite loving-kindness, and that you may be fully convinced of the necessity and blessing of a Redeemer, you ought to know and consider, that our Saviour and Redeemer came not until man had been tried in all conditions,

—IN A STATE OF INNOCENCE,—UNDER THE GOVERNMENT OF HIS OWN REASON,—and UNDER THE LAW GIVEN BY MOSES: All which methods of Providence, through the perverse will of man, had been rendered ineffectual for the amendment of the world.—Notwithstanding which, such was the goodness of God, that He sent, after all, His own beloved Son, to take our nature upon Him, and to assure mankind of the tender love which He had for His poor creatures, which were ruining themselves, without perceiving the danger they were in.

This was the promised seed;—promised to Adam, as He that should break the serpent's head, or power of the devil; promised to Abraham, as *He in whom all the nations of the earth should be blessed*;—promised to the people of Israel, as *that prophet whom they should hear and obey at their peril*;—lastly, promised to David, as *one whose kingdom should have no end*.—And indeed it was with this promise, that God supported the spirits of all who feared Him, and were in fear for themselves, until the fulness of the time for his appearance should come.

And now this promised Redeemer being come, He first showed by His own example, recorded in the Gospel, how men must live so as to please God;—and the law of nature, as well as the law of Moses, having through sin been much obscured and perverted, He explained them, and gave us such other laws and rules as were absolutely necessary,—to mend our nature,—to restore us to the image of God,—to keep us from backsliding, and—to fit us for heaven and happiness.

And because in the decrees of God, as was before

observed, *without shedding of blood there could be no remission of sin* ; and it being impossible that the blood or life of any other creature, or of any mortal man, could take away the guilt and punishment due to sin ; our gracious God, both to give to mankind the greatest token of His love, and, at the same time, to show how great His hatred to sin is, by the greatness of the punishment it required, *He sent His own Son to be the propitiation for our sins* ; that is, to make satisfaction to his justice, and to take off the just displeasure which He had declared against sinners.

And his Son, (blessed for ever be his goodness !) knowing how dreadfully sad the condition would be of all such, who should live and die under the displeasure of God, and what inconceivable happiness they would deprive themselves of ; He, therefore, moved with compassion for so great a calamity, undertook to obtain their pardon.

In order to this, He clothed Himself with our flesh, that, as man, He might suffer what our sins had deserved ; and as He was the Son of God, He might make a full and suitable satisfaction to the Divine justice, offering Himself a sacrifice for the sins of the whole world : and for the joy of delivering so many millions of souls from misery, He endured the death of the cross, and all the afflictions leading to it, which we find recorded in the Gospel.

And by this worthy sacrifice, all mankind are restored to the favour of God, and put into a way and state of salvation ; God having, for his Son's sake, promised to pardon all such as shall repent and forsake their sins, *and bring forth fruits meet for*

repentance; As also to give His Holy Spirit to all such as shall sincerely desire Him:—And, lastly, to make them eternally happy after death, if during this short state of trial, which is designed to mend our corrupt and disordered nature, they endeavoured to observe the rules which he has given them, and which are absolutely necessary to make them capable of heaven and happiness.

Stop here awhile—and adore the infinite goodness of God, who did not overlook lost mankind, but sent his Son to redeem us.

He might in strict justice have required men to have lived up to the law of nature and reason, given in the state of innocence, on pain of being for ever separated from his presence: But instead of that, He has been graciously pleased to accept of our sincere though imperfect obedience, and of our sincere repentance, when we have done amiss, and return to our duty.

Consider this seriously:—And you cannot but express your thankfulness after some such manner as this:

The Prayer.

BLESSED be God for ever, for this instance of His love to fallen mankind, in committing the miserable case of His unhappy creatures to no less a person than his own Son!—We are not worthy of all the mercies which Thou hast showed thy servants.—Grant, O God, that this wonderful love may not be lost upon me: But that, knowing my sad condition by nature I may be truly convinced of the necessity

and blessing of a Redeemer ; and that I may, with a heart full of gratitude, join with thy Church in giving our devoutest thanks to Thee, and in keeping up the remembrance of what thy blessed Son has done and suffered for us ; to whom, with Thee and the Holy Ghost, be all honour, praise, and thanksgiving, for ever and ever. *Amen.*

SECTION II.

The End and Institution of the LORD'S SUPPER.

ST. PAUL concludes his first Epistle to the *Corinthians* with this remarkable direction ;—*If any man love not the Lord Jesus, let him be Anathema Maranatha* : that is,—Let him be separated from your communion, as one under the displeasure of God, and, without a timely repentance, in no possibility of being saved :—Nothing being more grievous in the sight of God, than for a sinner to slight the greatest instance of his mercy that was ever offered to man, as well as the only means of his salvation.

To prevent this, and to hinder sinners from forgetting (which they are but too apt to do) this token of God's infinite love, and to fix the love of Jesus Christ more surely in our hearts and memory, He himself hath taken care, that his love and mercy should throughout all generations be remembered : He did therefore ordain this sacrament as a memorial of our redemption, and of his love for us ;—as a pledge to assure us of it,—and as an outward means and sign of testifying, as well as increasing, our love to Him.

The holy Apostles of Christ, who were present

when He first administered this Sacrament, give us the following account of its end and institution :

They signify to us, in the first place, that this Sacrament was ordained by Christ, the same night in which He was betrayed : and after they had observed the Passover, which had been ordained to preserve the memory of their great deliverance from the bondage of Egypt, and which did prefigure, and was a prophecy of a much greater deliverance, which *Jesus Christ* was to be the Author of, not only for them, but for all mankind ;—And which prophecy was surprisingly fulfilled by that people, without knowing what they were doing, when they crucified Jesus Christ, the true Paschal Lamb, the very same month, the very same day of the month, and the very same hour of the day, that the Paschal Lamb was first ordained to be sacrificed.

Now, after the Paschal Supper, as the Apostles relate it, *Jesus Christ took bread and blessed it, and brake it, and gave it to His disciples, saying, Take, eat ; this is My body which is given for you : this do in remembrance of Me.* *He took also the cup, and gave thanks, and gave it to them, saying, Drink ye all of this : for this is My blood of the new covenant, which is shed for you, and for many, for the remission of sins : this do, as oft as ye shall drink it, in remembrance of Me.* *For as oft as ye shall eat this bread, and drink this cup, ye do show the Lord's death till He come.*

In obedience, therefore, to this command of Jesus Christ, who has delivered us from a much greater bondage than that of Egypt,—the Christian Church

keeps up the memory of his love, his sacrifice, and his sufferings and death, after this solemn manner.

First, as an acknowledgment, that our lives, and all that we eat or drink to preserve them, are owing to the bounty of God, we present upon his table, by the hands of his own minister, a portion of his creatures, the best we have for the support and comfort of our natural life, namely, *bread* and *wine*. — After this the bread and wine are consecrated, the bread is broken, and the wine poured out, to represent the death of Christ, whose body was broken, and whose blood was shed for us.

Then the minister of God, as the steward of Christ's household, applies these blessings to every person, who receives this Sacrament, in this devout prayer:—*The body and blood of Christ, which were given and shed for thee, preserve thy body and soul unto everlasting life.*

And we may be assured of it, that this Sacrament will be to every worthy communicant, what the tree of life would have been unto Adam and Eve in Paradise;—and that as they, had they continued obedient, would have been in no danger of temporal death: even so we, while we feed on his bread, now endued with a life-giving spirit, and live as we ought to do, are in no danger of death eternal.

These being pledges to assure us, that as certainly as bread and wine do nourish our bodies, so do these seal to us all the benefits which Jesus Christ hath purchased for us by his sacrifice and death.

And when any Christian does wilfully, and for want of faith, deprive himself of this spiritual food, he falls,

as our first parents did, into a state purely natural, and destitute of the means of grace and salvation.

For the happiness of the world, and of every soul in it, depends upon the sacrifice of Christ ; of which we are bound to keep up the remembrance after this solemn manner :

That, whenever we pray for any favour or blessing, we may remember to do it in his name :—That whenever we are so unhappy as to have done any thing which may displease God, we may remember to pray to be forgiven for Christ's sake.

For God grants whatever we ask, and which He sees to be for our good, when we ask in faith, that is, in his Son's name ; and therefore the Church concludes all her prayers in these most prevailing words,—*for Jesus Christ's sake.*

In one word, we do by this Sacrament keep up a continual correspondence with our Lord in heaven ; and hold communion with Him, and with all the members of his body, which receive nourishment and growth from Him, as the branches from the tree in which they are grafted, and from which when they are separated, they can bear no fruit, and are only fit to be burned.

As every Christian is obliged, at the peril of his soul, to observe it ; so the duty must be such, as every one, even the most unlearned, may understand, if it is not his own fault.

And so indeed it is : For as an Israelite, *Lev. i. 4*, under the law, being obliged to lay his hand upon the head of his sacrifice, confessing his sins, and laying them, as it were, upon that creature—as he did

easily understand that this was to show him that death was the due reward of sin: that this ought to humble him before God, and to give him the greatest abhorrence of sin, which could not be pardoned but by the loss of the life of an innocent creature:

As this was plain to the meanest Israelite, even so the most unlearned Christian, when he considers; that our Lord Jesus Christ became a sacrifice for us, and that on Him all our sins were laid,—on Him, who knew no sin; he will easily understand how sad our condition was, which required such a sacrifice:—That this therefore ought to humble us,—To lead us to repentance,—To make us fearful of offending God,—And to abhor those sins which cost Jesus Christ his life, before God could be prevailed with to pardon them.

He will also easily understand, that the love of Christ, and the remembrance of his death, ought to be very dear to us; and that the oftener we remember it in the manner He ordained, the more graces we shall receive from God;—the firmer will be our faith, the surer our pardon, and the more comfortable our hopes of meeting Him, not as an enemy, but as a friend, at whose table we have been so often entertained.

And now, if you have considered what you have read with any degree of attention, you will pause awhile,—until you have expressed your gratitude for this mercy, after some such manner as this following:

The Prayer.

O JESUS, who hast loved us, and washed us from our sins, and purchased us by thy own blood,—and

didst ordain this Sacrament, in order to secure us to thyself by a grateful remembrance of what Thou hast done and suffered for us, make me truly sensible of thy love, and of our sad condition, which did require such a sacrifice.

May I always receive this pledge of Thy love,— The offers of mercy, pardon, and grace, tendered to us in this holy ordinance, with a thankful heart, and in remembrance of Thee, our great and best Benefactor; In remembrance of thy holy example,—Of thy heavenly doctrine,—Of thy laborious life,—Of thy bitter passion and death,—Of thy glorious resurrection,—Of thy ascension into heaven,—And of thy coming again to judge the world!

And may I never forget the obligation Thou hast laid upon us, to live as becomes thy disciples; and to forsake every course of life contrary to thy Gospel! Cease not, O Lord, to love us; and by the grace vouchsafed in this ordinance, cause us to love Thee with all our hearts. *Amen.*

SECTION III.

How a Christian ought to prepare himself for this Sacrament.

As the above account of this holy ordinance is easy to be understood, even by the most unlearned Christian; so the preparation required is such, as will neither puzzle the understanding, nor burden the memory, nor take up too much of the time of those that are engaged in the most necessary employments of life.

The Church had regard to all her members, when she gave this short and plain direction to such as prepare to go to the Lord's Supper.

That they examine themselves,

Whether they repent them truly of their former sins?

Whether they stedfastly purpose to lead a new life?

Whether they have a lively faith in God's mercy through Christ?

Whether they have a thankful remembrance of his death? And,

Whether they be in charity with all men?

Now, forasmuch as all Christians who are capable of examining themselves and their own consciences, are bound, as they hope for salvation through Christ, to go to this Sacrament: And because young people are often at a loss how to examine themselves upon these several heads: here follow a few plain directions, which they that can read should read with care; and they that cannot, if they have a true concern for themselves, will find some good Christian, who will be glad to read it to them, and do thereby a work which must be well-pleasing to God.

The FIRST HEAD on which you are to examine yourself, is concerning your Repentance.

By what you have already heard concerning the Fall of Man, you understand how all men became subject and prone to sin; and you cannot but feel it to be so by sad experience. We are assured also, and this by the Spirit of God, that without a sincere repentance no man must hope to be saved.

Now, by repentance you are to understand a man's condemning himself for having done anything displeasing to God :—either such things as God has forbidden, to keep us from ruining ourselves ; or by omitting such duties as He has commanded, in order to fit us for happiness when we die.

So that if either the fear of God's displeasure, or a love of Him who has been so good to you, will weigh with you, you will most heartily condemn yourself for everything you have done contrary to His will and command.

You will also beg Him most earnestly to forgive you what is past ; and you will promise and resolve, through his grace and help, not wilfully to offend Him again.

And, lastly, you will not forget to pray for his grace every day of your life ; without which your best resolutions will come to nothing.

This is that repentance concerning which you are required to examine yourself, before you go to the Lord's Supper.

Most people, it is true, are ready to own that they are sinners, and cry, *Lord, forgive us* ; and this too often without any great concern, or purposes of amendment.

But this you will not think sufficient, when you seriously consider that the end and punishment of sin are not to be seen in this life.

If, therefore, you stand in any fear of the judgment of God, set yourself seriously to consider your past life ; see whether you have not lived, or do not

now live, in any known sin, or evil *habit*; Of lying—for example; or swearing,—or drinking,—or filthy talking; Of uncleanness,—or keeping loose and profane company, Of following unwarrantable pleasures and diversions,—or of leading an idle, useless, sinful life.

If this has been your case, resolve to break off all these, and all such like evil ways, which are displeasing to God; condemn yourself for having so desperately broken the commands of One *who can destroy both body and soul in hell*:—Consider the vows that are upon you,—and despise not the goodness and forbearance of God, which is designed to lead you to repentance.

If you ask when you are to begin this necessary work (if it is not already begun), the answer is short:—The very moment you ask the question;—and this, because if you find an unwillingness in yourself to set about it now,—that unwillingness will every day increase; very probably you will never repent, unless God by his judgments, or by the sight of death, shows you your sad error, when it may be too late to be of any real use to you.

Now, if these considerations affect your heart, as sure they will, if you have any regard for your salvation, represent your desires to God in some such words as these following.

The Prayer.

BLESSED be God, who by his grace, and by the voice of his Church, hath called me to repentance! Discover to me, O thou Searcher of hearts, the

charge that is against me, that I may know, and confess, and forsake the sins I have fallen into.— Give me that true repentance, to which Thou hast promised mercy and pardon, that I may amend where I have done amiss, and that iniquity may not be my ruin.— And, O blessed Advocate, who ever livest to make intercession for us, I put my cause into thy hands; let thy blood and merits plead for me, and by thy mighty intercession procure for me the pardon of my past offences:— That Thou mayest say unto me, as Thou didst unto the penitent in the Gospel,— *Thy sins are forgiven*,— so that I may go with a quiet conscience to thy holy table. *Amen.*

SECTION IV.

Concerning the purposes you are to make of leading a NEW, that is, a CHRISTIAN LIFE.

In the first place, take especial notice, that God accepts of our repentance on this condition only, that we may afterwards glorify Him by an holy Christian life.

And as He delivered the people of Israel from bondage, not that they might do what was right in their own eyes, but that becoming an *holy nation*, they might be an honour to their deliverer, *Deut. xiv. 2*,— Even so Christ hath redeemed us from the bondage of sin and Satan, that He might redeem us from this present evil world, and purify unto Himself *a people zealous of good works*.

And as the former perished, that is, all such as did

not answer the end of their deliverance, so most surely shall we do, if we do not obey our Redeemer.

Your duty to God, your neighbour, and yourself, you have known from a child:—Be assured of it, you will meet with temptations from the devil, the world, and your own corrupt heart, both to neglect and transgress the commands of God.

It will be absolutely necessary, therefore, that you arm yourself betimes, both with holy resolutions, and with this holy ordinance which you are preparing to go to, that you may be able, through the grace of God, to go on in the way of salvation.

Now your duty to God is—To believe in Him, to fear and to love Him, with all your heart and soul: forasmuch as you stand indebted to Him for all you have, or value, or hope for, in this, or the next life.

Do but consider how you would behave yourself, if you were but half so much obliged to any man on earth;—How dearly would you love him!—How often would you think of him!—How would you strive to please him!—How would you be grieved, if you should be so unhappy as to offend him!—How soon and earnestly would you beg his pardon to be restored to his favour!

Now, if you thus love God, it will appear in such instances as these: You will have a very great regard for every thing that belongs to Him:—You will not use his name to any idle or wicked purpose:—You will religiously observe the day consecrated to his honour and service:—You will carefully attend the house and worship of God:—and behave yourself with reverence and devotion, while you are in his pre-

sence:—You will hear his word with attention, and have a great regard for his ordinances and for the persons whom He hath appointed to administer them.

If you truly fear God, you will part with anything as dear as a right hand, or a right eye, rather than provoke *Him who can destroy both body and soul in hell.*

If you believe Him to be the fountain of all good, you will pray to Him daily.—And if you put your whole trust in God, as it is your duty to do—you will endeavour to be pleased with all his dealings with you.—You will never murmur at the ways of his providence, nor suffer your heart to fret against the Lord.—And especially you will never attempt to better or to secure your condition by any evil ways;—Believing assuredly that God can and will make you full amends in the next life, for what you want or suffer in this, in submission to his will.

Lastly, Your duty is to be thankful to God.—The way to be so is, to look upon every mercy you receive as the gift of God;—Every danger you escape, as owing to his care and providence;—Every good thought, every good purpose, every occasion of doing good, as the effect of his good Spirit.

Think, and act, and purpose thus:—And it will be as natural to thank God for all the dispensations of his providence, as it is for you to beg any blessing from Him, which you stand in most need of.

Stop awhile—until you have considered these things, and until you have expressed your sense of them in the following prayer.

The Prayer.

THIS is indeed the first and great command, *to love Thee, O God, with all our heart*; for on this depends our salvation. For even this must be the gift of thy grace:—For this grace I now apply to Thee, to make my love and fear of Thee the governing principle of my whole life:—That I may always do what I believe will please Thee:—That I may carefully avoid what I know will offend Thee:—And that I may live as having Thee the constant witness of my thoughts, words, and actions.

Give me a stedfast faith in thy word and promises; a firm trust in thy power.—Let the fear of thy justice keep me from presumption, and a sense of thy goodness from despair.—Defend me from all those bewitching snares which destroy our love of Thee; from worldly cares; from sensual and sinful pleasures; from evil company; from foolish diversions; and from everything that may make me forget, that Thou alone art worthy to be feared and loved. Grant me these mercies for thy Son Jesus Christ his sake;—whose love and death we are going to commemorate. *Amen.*

SECTION V.

Your duty to your Neighbour and Yourself.

THIS is the second great command, and will require the most solemn resolutions you can make, before you go to the Lord's Supper.

Consider, therefore, whether you can sincerely resolve as follows :

I dare not, I will not, be indifferent *how* I lead my life.—I know what God has commanded me, and I purpose sincerely to do it.

I will, in the first place, be obedient to the lawful commands of my superiors, and especially to those *who watch for my soul*.—I do sincerely purpose in all my dealings to remember the command given me by my Saviour.—*Thou shalt love thy neighbour as thyself*,—And therefore I will make a conscience of doing the least wrong to any man;—of using any deceit, or fraud, or oppression; or of taking advantage of the ignorance, mistakes, or necessity of my neighbour; knowing assuredly that he who wrongs his neighbour, does the greatest injury to himself.—And if at any time I am convinced that I have done him any wrong, I will make him satisfaction as far as I am able, without being forced by law,—*To do unto others what I would they should do unto me*.

To this end I will endeavour to live peaceably and charitably with all people;—avoiding all malice, and revenge, and evil-speaking, and contention, as much as possibly I can.—And I will speak truth at all times, and especially when I am called to my oath, whether it be for, or against my worldly interest.

As to THE DUTY I OWE TO MYSELF.—I am convinced that my first and great concern ought to be,—To take care of my own soul.

I do therefore stedfastly purpose to lead a serious life, as one under the sentence of death ought to

do :—to be sober, temperate, and chaste ; that when I die, I may be admitted into the paradise of God, where no unclean thing must enter.

To this end, I resolve to keep a watch over myself, that I may avoid all such company, such pleasures and diversions, as may make me lose the remembrance of death, and the account I must give.

I will endeavour to be content with my condition, not coveting what is another man's, neither envying the prosperity, nor taking pleasure in the calamities, of my neighbour.

And forasmuch as a life of idleness and luxury is hateful to God, I will strive to do my duty in the state of life in which his providence has placed me; not flattering myself that I do no evil, when I do no good in my generation,—lest the sentence upon the unfruitful tree be passed upon me,—Cut it down, why cumbereth it the ground ?

These duties I will endeavour to perform, as a proof of the love and reverence I bear to God, who is so good as to accept of my repentance, and a sincere though imperfect obedience.

And if, through weakness, temptation, or sudden surprise, I shall be so unhappy as to forget any of these resolutions, and fall into sin, I will, as soon as I perceive it, beg God's pardon, and be more careful for the time to come.

Now if your conscience can witness for you that you piously purpose to live after this manner, you may safely go to the Lord's table, and the blessing of God will go along with you.

Go no further till you have considered those purposes again; for they are to be the purposes of your whole life, and of every day of your life.

And then address yourself to God,—that, through his gracious assistance, they may make the more lasting impression upon your mind.

The Prayer.

GRACIOUS GOD, who hast given us precepts, and an example to walk by, let the remembrance of them be always seasonably present with me.—Give me grace to practise them conscientiously:—To reverence my betters and all that are in authority,—and especially such as are ordained to pray for, and to bless us in thy name.—Let my love for Thee, and for my neighbour, keep me from all acts of injustice, or injury to his body, or good name:—Let me never wilfully vex or trouble him;—Never covet what is his, or envy his prosperity.—May I ever be ready to help and comfort all such as are in distress!—Give me grace to be faithful in all things committed to my trust;—That I may never pervert truth and justice;—Never propagate slander, or raise evil reports, nor ever tempt others to sin. Give me the spirit of temperance and chastity, and grant that I may never provoke Thee by any instance of uncleanness to shut me out of heaven, where no unclean thing can enter.—Give me grace so to order my conversation, that I may encourage others to live as becomes the Gospel of Jesus Christ; for whose sake I beg to be heard.

SECTION VI.

The next thing you are to inquire into is, Whether you have A LIVELY FAITH in GOD'S MERCY THROUGH CHRIST.

Now, because so very much depends upon our having such a faith,—the Holy Ghost has given us all the arguments,—all the assurance,—that our hearts can desire.

God so loved the world, that He spared not his own Son (saith the Apostle), *but gave him up for us all.* Rom. viii. 32.—Can there be a greater, a surer pledge of the love of God for his poor creatures?—He made Him to be sin (that is, a sin-offering):—He delivered Him to death in our stead:—Can we, after this, doubt of, or distrust, the mercy of God?

Observe the method St. Paul takes to confirm our faith, by giving us the strongest proofs of our acquaintance with God:—*God, saith he, commended his love to us, in that, while we were enemies, we were reconciled to Him by the death of his Son.* *Much more, being reconciled, we shall be saved by his life,* Rom. v. 10.—What may we not, after this, hope from God?

In short, Jesus Christ has redeemed us from the curse of the law.—*Through Him we have peace with God,* Rom. v. 1.—This is the only foundation of our faith, our hope, and confidence.—He is our sacrifice, our mediator, our advocate; the knowledge of which ought to remove all occasions of despair, and fear, from the displeasure of God.

Indeed, if we should attempt to go to God, with-

out an interest in Christ, we could hope for nothing but to be rejected ; but when we go to Him as redeemed by his own Son,—and represent to Him, as we do in this holy Sacrament, what He has done and suffered for us, we approach Him as entirely reconciled to us.

But then you must remember that He gave Himself for us, and hath redeemed us from the power of the devil for this end ; that He might purify unto Himself a people consecrated to his service.—Consecrate, therefore, yourself to Jesus Christ, and, with faithful Abraham, stagger not at the promises of God ; but go to this Sacrament with a full assurance of faith, that God will pardon your sins, and give you all the graces you shall stand in need of.—Only remember, that this faith itself is the gift of God, and must be prayed for, for Christ's sake ; which you may do after this manner :

The Prayer.

I BESEECH Thee, O God, by that love which moved Thee to give thine own Son for lost mankind, give me a faith in thy promises for his sake, as firm as thy word, on which my faith is grounded : And let me never presume upon thy gracious promises, without sincerely endeavouring to perform the conditions on which they were made, and without being zealous of good works, for which we were redeemed.—May the remembrance of our Saviour's love, and of thy great mercy, be ever seasonably present with me, to keep me from despair !—And may my faith in thy promises support me in the

hour of death !—May my Redeemer be my refuge, his blood and merits plead for me, that I may have my lot and portion with those whom He hath purchased with his most precious blood ! *Amen.*

SECTION VII.

Whether you have a thankful Remembrance of Christ's death :—This is the next thing you are to inquire into.

Now this will always bear some proportion to the sense you have of the evil He has delivered you from, and the blessings He has by his death procured for you.

Consider therefore yourself as a poor, sinful, lost, undone creature, without a Redeemer.—Consider what that Redeemer has done for you ;—What He did, and what He suffered, when He took upon Himself to answer for the sins of men.

Consider that He was the Son of God ; that *He had done no wrong, neither was guile found in his mouth* : Notwithstanding this, being to answer for sinners, He was treated and punished as a sinner deserves to be :—*He was despised !—set at nought !*—persecuted and rejected by his own people, whom He came to redeem !

He was betrayed by his own disciple ; falsely accused!—Unrighteously condemned!—Unmercifully scourged!—Had a murderer preferred before Him !—Was crucified as a malefactor ; and, in the very midst of his torments, was most inhumanly reviled !

Consider the reason of all this.—It was not only

to satisfy the justice of God for the sins of men, and procure their pardon upon their repentance and future obedience: but also to show mankind, what treatment sin and sinners, who have rebelled against their Maker, do deserve;—and to teach us, when God orders or permits us sinners to undergo such indignities and afflictions in this our state of trial, that we ought to take our cross patiently as our Redeemer did; and be content, and even pleased, to fulfil the will of God, in following his example in his sufferings in this life, that we may be partakers of his glory in the next.

In the next place, consider the blessings which Jesus Christ hath by his death obtained for us. He hath delivered us from the great power which the devil had over mankind, by procuring us grace to resist and overcome him.—He hath prevailed with God,—to overlook the untowardness of our nature;—To pardon our greatest offences upon our true repentance;—And, being by his death *reconciled* to God, we have, for his sake, free liberty to apply to Him, as children to a father, for what we stand in need of.

He has also obtained for us the assistance of an Almighty Spirit, to enable us to know and to do what is necessary to fit us for heaven and happiness:—And He has prevailed with God that these shall be our certain portion, if we are not wanting to ourselves.—In one word, Jesus Christ has entirely freed us from all fears of what may come hereafter, if it is not purely our own fault.

The most unlearned Christian may know what is required of him.

The greatest sinner may depend upon pardon, on his repentance.

The weakest Christian may rely upon all necessary assistance. And the meanest Christian is sure not to be overlooked.

By all which you may perceive, what thanks you owe to God for your great and good Redeemer; and for what He has done and suffered for you:—Which you will do well to express in some such manner as this:

The Prayer.

GIVE me leave, O God, to mention before Thee the death of thy Son, and the infinite blessings I have received thereby. Add this to all thy favours, I beseech Thee, that I may never forget these mercies:—Never forget to be thankful for them:—But that I may preserve the remembrance of them in the manner which He hath ordained.—I thank Thee, O God, for that word in which Thou hast caused these thy mercies, and his example, to be recorded.—Make me truly sensible of that love which brought Him down from heaven;—And how sad our condition was, which required such a sacrifice.—May I learn by his patience, humility, self-denial, and resignation, what virtues are most acceptable to thy Divine Majesty!—And may I take Him for my Lord and Master, and Teacher and Example; and dedicate myself to Thee, and to thy service, for his sake! *Amen.*

SECTION VIII.

The last inquiry you are to make is, Whether you are in Charity with all the World.

CONCERNING which, take especial notice, that the two great ends of this ordinance, mentioned in Scripture, are:

The first, to keep up the remembrance of Christ's death till his coming again.

The second, to be a solemn token of our communion with Jesus Christ, and of our union and charity with all his family.

To this end He has ordained, that as all Christians, high and low, rich and poor, shall make up one body, of which He is the Head;—and one family, of which He is the Master:—so they should all eat at one table, of one bread, as a sign of that love, and peace, and friendship, and readiness to help one another, as occasion shall require, and as members of the same body will naturally do.

And indeed your acceptance with God will very much depend upon your hearty good will for every Christian, and for all mankind.

Therefore you must take especial care, lest there be any person with whom you are not at peace:—Whom you cannot forgive, and pray for, and do him all the good that can in reason be expected from you;—That you be disposed to make satisfaction to any person that has been injured by you, or who may have taken just offence at your words or actions; this being a duty which Jesus Christ Himself has

commanded, *Matt. v. 23.* And that you be ready to forgive every person, who may have injured you, as you expect forgiveness of God ;—Remembering the dreadful sentence mentioned in *Matt. xviii.* *Thou wicked servant, I forgave thee all thy debt: shouldest not thou have had compassion on thy fellow-servant, even as I had pity on thee? And the Lord was wroth, and delivered him to the tormentors.*

And lastly, you are to take care, that you love, *not in word only, but in deed, and in truth;* that is, that you do good, as well as give good words; and relieve Jesus Christ in his poor members.

And believe it for a certain truth, that a charitable and forgiving temper is not near so beneficial to any body, as to him that hath it; *it being more blessed to give than to receive;* and to forgive than to insist upon satisfaction for injuries and wrongs done unto us. *Acts xx. 35.*

This being so necessary a grace, you will not fail to beg of God most earnestly to vouchsafe it to you.

The Prayer.

This is my commandment; That ye love one another, as I have loved you.—Hear, O my soul, what thy Saviour has commanded thee;—He who loved us, and gave Himself an offering and a sacrifice to God for us.

May this thy love, O Jesus, be the motive and pattern of my love and charity for all mankind!—Where this hath not been my practice, I implore thy gracious pardon, and beseech Thee to fortify

my soul against all suggestions of Satan, or my corrupt nature and blind passions;—That I may always be prepared to go to thine altar with the same charitable dispositions with which I desire and hope to die.

Thou, O Jesus, madest thine enemies thy friends, by laying down thy life for them.—Be Thou my advocate with the Father, for grace to follow thy heavenly charity and example, that I may overcome evil with good: that I, and all the members of thy family, may love as brethren:—that we may always meet at thy table as sincere friends, and part with true love and affection as becomes thy disciples.

Amen.

SECTION IX.

By this time you see the reason of this institution; the necessity, as well as the invaluable blessing, of observing it religiously; and the manner of preparing yourself for it, as often as you have an opportunity.

And remember, that the oftener you look into the state of your soul, in order to go to this ordinance, the less trouble you will have to make your peace with God when you come to die; and the less danger you will be in of falling into a state of sin and security, which has been the ruin of an infinite number of souls.

Besides this, you will have the greatest comfort in life, when you perceive that you are still growing in grace, and tending to that perfection which must fit you for heaven.

On the other hand, if you turn your back upon this ordinance, it must be because you will not be at the pains to understand your duty, your interest, and your danger.

You have not considered that there is no pardon, no grace, no salvation to be hoped for, but by pleading with God what his Son hath done, and suffered, and merited for us, and in the manner He has ordained.

And if you will consult your own conscience, it will tell you, That some of those are the true, though most wretched, causes of your contempt of this command of your Saviour.

Either you live in some known sin, or ungodly way of life, which you cannot resolve to forsake:—Or, you are not willing to renew your vows made in baptism:—Or, which is generally the case,—You have no real concern for your soul: only you delude yourself with some faint purposes and hopes, that some time or other you will become a new man.

In the mean time, you are guilty of a sin too like the denying the Lord that bought you.—You bring an evil report upon an ordinance of Christ, as if it were not worth observing: you harden wicked people in their infidelity, and neglect of their salvation, by calling yourself a Christian, and living like an heathen, in the contempt of one of the greatest means of salvation: You live in a state in which all your prayers, whether public or private, whether for yourself or for others, will be rejected.

In short, you provoke God every day more and more to withdraw his grace,—To leave you to your

own corrupt way of living, till you have filled up the measure of your sins, and prepared for yourself a sentence not to be heard without trembling ; —*I tell you, that none of those men that were bidden shall taste of my supper ;*—The marriage supper of the Lamb in heaven.

How great then must the sin of those be, who neglect to administer, and of those who turn their backs upon this ordinance, upon which our salvation depends ! It being the blood of Christ which must cleanse us from all sin, 1 John i. 7.

After all, this is not to encourage any person to go to the Lord's Supper without a wedding-garment, without a due regard to the duty.—For a man may go so unworthily, as to receive judgment, instead of a blessing. For example, Such as live in any known sin unrepented of ;—Such as are not sincerely resolved to live and be governed by the known laws of the Gospel ;—Such as live at variance with their neighbours, without being willing to be reconciled ;—Such as have done wrong, and will not make satisfaction, as they are able ;—Lastly, Such as go out of mere custom, without considering the end or benefit of the ordinance ; and return to their usual sinful liberties, as soon as the service is over.

All such ought to know, that they went unworthily ; and, if they have any true concern for their souls, they will consider better, and lay themselves under stricter obligations, before they go again to the Lord's Supper.

But then, let them not, at the peril of their souls

deal deceitfully, and make this a pretence of neglecting to go to this ordinance for the future ; lest they provoke God to leave them to themselves, which is one of the greatest judgments that can befall them.

On the other hand, let not any well-meaning Christians be discouraged with fears of having gone unworthily to the Lord's Supper ; and so forbear, because they do not find all the benefit and change wrought in them, which they hoped for ; but let them consider that a state of holiness and perfection is not to be expected at once, but by degrees, and as we make good use of the graces which the Holy Spirit from time to time vouchsafes to us :

A good Christian not being one who has no inclination to sin, but one who, through the grace of God, immediately checks, and suffers not such inclination to grow into evil habits.

God who knows our infirmities, will accept our sincere endeavours, though attended with imperfections and backslidings, provided we condemn ourselves for them, and strive to amend.

And let us remember, for our comfort, that Jesus Christ Himself pronounced all his disciples (the traitor excepted) to be clean, that is, qualified to receive this sacrament, which he was going to administer to them, although he knew them to be subject to very great failings and infirmities ; which soon appeared, when they all forsook Him, contrary to their solemn promises ; but this they repented of, and were forgiven by their compassionate Redeemer.

If, therefore, you love God, and your neighbour, though not so fervently as you could wish ;—If you

have a real desire of being better than at present you find yourself to be ;—If the fruits of the Holy Spirit, though in a very low degree, do appear in your life ;—Lastly, if you do daily pray for God's grace that you may, in his good time, be what He would have you to be ; and do not live in any known sin ;—By no means forbear to go to this ordinance as often as you have an opportunity ; and depend upon God's blessing, and an increase of his graces.

The Prayer.

GRANT, O God, that I may never draw down thy judgments upon myself, either by turning my back upon this ordinance, or by going to it without thought, and unworthily. May thy mercy pardon what is past, and give me grace for the time to come, to consecrate my life to Thee, and to embrace every occasion of remembering my Redeemer's love, and thereby securing thy favour and my own salvation ! And if it be thy will, grant that I may always find such comfort and benefit in this ordinance, as may encourage me to observe it with joy unto my life's end.

Give me leave to recommend to thine infinite mercy the miserable condition of all such as neglect so great means of grace and salvation ;—Awaken all Christian people into a sense of this duty: Open their eyes, and correct their mistakes, that they may be convinced, that this is the only means of making their peace with Thee, and of rendering their persons and their prayers acceptable to thy Divine Majesty, through Jesus Christ our Lord. *Amen.*

SECTION X.

EVERY well-disposed Christian, after he has thus far prepared himself for this Sacrament, will endeavour to keep the thoughts of his duty, and the blessings he hopes for, warm in his heart until the time of receiving.

Some of the following Scriptures, and meditations upon them, may, through God's grace, answer that end; nor will they take up too much time, because some or more of them, as occasion offers, may be devoutly used in the midst of business.

And this method of devotion is here proposed, to lead Christians to make proper reflections upon other parts of Scripture which they read or hear.

Rev. iii. 17. Thou sayest, I am rich, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

This is the sad condition to which, as sinners, we are subject; and it is of thy mercy, O God, that any of us are sensible of it. Preserve me, I beseech Thee, from that blindness which would hinder me from seeing my own misery; and from that pride, which would keep me from acknowledging it before Thee, who alone canst help me. O give me a true sense of the maladies I labour under, and help me for thy mercies' sake, and for the sake of Jesus my Redeemer.

Psalm li. 17. The sacrifice of God is a broken spirit; a broken and contrite heart God will not despise.

But most unfit is mine to be to God presented, until I have obtained his pardon for the many sins by which it has been defiled.

Jer. iii. 12, 13. I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God.

I do acknowledge my sin unto Thee, O God, and mine iniquities will I not hide; I do therefore implore thy pardon, and plead thy gracious promise, with full purpose of heart, never again to return to folly.

Jer. xvii. 9. The heart is deceitful, and desperately wicked: who can know it?

I cannot, indeed, answer for my own heart; but there is nothing, O Lord, impossible with Thee: In Thee I do put my trust; let me never be put to confusion;—keep it ever in my heart, what an *evil thing, and bitter*, it will be to forsake the Lord.

1 John iii. 8. He that committeth sin (who abandons himself to live in known sin) is of the devil;—is under his power and government.

Preserve me, gracious God, from so fatal a blindness, to choose Satan for my lord and governor instead of thy blessed Son, who laid down his life to redeem us from the dreadful tyranny of the devil.

1 John ii. 25. *This is the promise that He hath promised us, even eternal life.*

How infinitely good is God, to give us so great encouragement to save ourselves from ruin!—Give me, I beseech Thee, a firm faith in this promise,—that no fears may terrify me,—no pleasures may corrupt my heart,—no difficulties may discourage me from serving Thee.

Matt. xvi. 24. *If any man will come after me, let him deny himself, and take up his cross, and follow me.*

O my Saviour! who pleasedst not Thyself, but tookest upon Thee the form of a servant; let me not profess to follow Thee without endeavouring to follow the blessed steps of thy holy life,—Thy patience, meekness, and humility:—Thy great disregard for the world, its pleasures, profits, and all its idols:—Thy sensible concern for the miseries of men:—Thy unweariedness in doing good:—Thy constancy in prayer, and resignation to the will of thy Father.—Let me part with any thing as dear as a right hand, or a right eye, rather than not follow Thee.

Matt. vi. 24. *No man can serve two masters.—You cannot serve God and mammon.*

May I never set up any rival, O God, with Thee in the possession of my heart! May I never attempt to reconcile thy service with that world which is enmity with Thee!—Give me, I beseech Thee, the eyes of faith, that I may see the world, what in truth it is:—The danger of its riches,—The folly of

its pleasures,—The multitude of its snares,—The power of its temptations,—Its deadly poison, and certain danger of drawing my heart from the love of Thee.

Matt. xxii. 37, 39. Thou shalt love the Lord thy God with all thy heart,—and thy neighbour as thyself.

O that the love of God may be the commanding principle of my soul; and that I may have this comfortable proof of his love abiding in me, that I study to please Him, and to keep his commandments!—That my love to my neighbour may be such as God has commanded; that I may give, and forgive, and love, as becomes a disciple of Jesus Christ!

1 John iii. 14. We know that we have passed from death unto life, because we love the brethren.

What it is to love my neighbour as myself, Thou, O Lord, hast taught me in thy holy word:—Never to wrong or deceive him;—Never to grieve him, or without a cause to create him trouble;—Never to treat him with contempt and scorn;—Never to be pleased with his misfortunes and faults:—But to rejoice in his happiness, and help him in his wants. Give me, O Lord, this proof of my having passed from death unto life.

Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us:—that is, he was treated as one under the curse of the law, Deut. xxi. 23.

Blessed God, how great was our misery! How

great was thy mercy ! when nothing could save us from ruin, but the death of thy Son—I see by this, how hateful sin is to Thee.—Make it so to me, I beseech Thee. May I never flatter myself that thy mercy will spare me if I continue in sin, when Thou sparest not thine own Son, when He put Himself in the place of sinners !—May I never provoke thy justice ! May I never forget thy mercies, and what thy Son has done for me !

Tit. ii. 14. He gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Blessed be God, that I am united to his people by baptism ! Grant that I may never disgrace Thee, or my Christian profession, by an ungodly life. O Thou, who hast redeemed us from sin and death, cause me to understand, to value, and ever remember thy great love ; and to show that I do so, by a life consecrated to thy service.

2 Tim. ii. 12. If we deny Him, He will also deny us.

How many deny Thee, O Jesus, without thought and without dread ! Do they know what they do, who lightly turn their backs upon this ordinance ?—Who make a mock of sin, which cost Thee thy life ?—Who are ashamed of Thee, and of thy Gospel, out of regard to men ?—Who by their unchristian lives do renounce thy service ?—Do they consider what it is to be denied by Thee ?—That it is to have no interest in thy death, thy merits, and

mediation?—Gracious God, deliver me from this dreadful sin and judgment.

Matt. xxvi. 35. Peter said, Though I should die with Thee, yet will I not deny Thee.

Preserve me, gracious Lord, from a presumptuous opinion, and dependence on my own strength, without the aids of thy grace: Let me see, in this sad instance, my weakness without thy assistance, and my ruin without thy help.

Luke xxii. 61, 62. And the Lord turned, and looked upon Peter; and Peter remembered the words of Christ;—and went out, and wept bitterly.

O Jesus, look upon me with the same eye of compassion, whenever I shall do amiss, that I may see my fault, and forthwith return to my duty. Let this instance of thy mercy be our comfort, since so great and repeated a crime did not exclude this penitent from thy mercy; but let not this make us fearless of offending Thee, lest we never repent.

Luke xxii. 3, 4, 5. Then entered Satan into Judas; and he communed with the chief priests, how he might betray Him unto them.—And they covenanted to give him money, &c.

If I should provoke Thee, O God, by resisting thy Holy Spirit, to leave me to my own natural corruption, and to the power of Satan, I see in this wretched man what wickedness I am capable of. Lord God, abandon me not to my own choice:—Shut my heart against that covetousness which was

the root of so great a sin. *Keep me from presumptuous sins, lest they get the dominion over me*; and secure me under the conduct of thy Holy Spirit, for Jesus Christ's sake.

Deut. xvi. 16, 17. *They shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God, which He hath given thee.*

Shall I appear before Thee, O God, worse than a Jew?—Can I give any thing to thy poor, but what I have received from Thee? How can I say, that I love Thee much, if I give sparingly to them whom Thou hast appointed in thy place to receive our alms?—Give me an heart, O God, to give according to thy blessing upon me, and as I expect thy blessing upon myself and substance.

1 Pet. iv. 10. *As every man hath received the gift, even so minister the same one to another as good stewards.*

O God, Thou hast taught us, that we are all but thy stewards.—Keep me, I beseech Thee, from that great injustice of defrauding thy poor of their rights:—Give me grace to moderate all my vain desires and expenses, that I may have to give to them that need;—and that the measure of thy blessings to me may be the measure of my charity to others.

THE
ORDER FOR ADMINISTRATION
OF
The Lord's Supper.

INTRODUCTION.

THAT you may profit by the following assistances, be advised to read the Communion Service, with the Directions and Meditations, some time before you go to the Sacrament, that you may attend to every part of the Public Service without distraction.

Whenever you have time for your private devotions, let them be so secret that nobody may be disturbed by you.

And if, instead of repeating the Prayers, and other parts of the Service, after the Minister, as the manner of too many is, to the disturbance of such as are near them ; if, instead of doing so, you would secretly say, **AMEN**, at the end of every petition, you will find this the very best way to keep your mind intent upon your devotions.

If any person who is ordained to administer this Sacrament, shall think fit to cast his eye upon this Book, I would beseech him to consider seriously, how many Communicants there are who have no ordinary way of coming to the knowledge of this

great duty, or other help to their devotion, besides what the Church has provided for them in this Office: That therefore, in compassion to such, this Service ought to be performed with the greatest deliberation, as well as devotion, that the unlearned, who are generally the greatest number, may be edified as well as instructed.

FIRST RUBRIC.

So many as intend to be partakers of the Holy Communion shall signify their names to the Curate, at least some time the day before.

OBSERVATIONS ON IT.

It is with great reason that the Church has given this order; wherefore do not neglect it.

You will have the comfort of knowing, either that your Pastor hath nothing to say against you; or, if he has, you will have the benefit of his advice: and a good blessing will attend your obedience to the Church's orders.

SECOND RUBRIC.

And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly

If you are conscious to yourself (though your Pastor should not know it) that your life has been such as hath given offence or scandal to your Christian profession, do not go to the Sacrament, until you have given some plain proof of your repentance, and purpose of leading a new life.

But then, as you hope for God's grace and mercy, do not

RUBRIC.

OBSERVATIONS.

repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

put off the doing of this one moment, lest you provoke God to leave you to yourself, for then you never will repent.

THIRD RUBRIC.

The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled.

And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate: Provided that every Minister so repelling

The Lord's Supper being a sacrament and token of reconciliation and friendship with God and man; such as will not forgive the injuries they have received, nor make satisfaction for the injuries they have done to others, must not presume to go to the Lord's Table, lest they receive a curse instead of a blessing.

But then such would do well to consider, that while they are under those bad dispositions, they are at enmity with their God as well as with their neighbour; and therefore are not qualified even to ask, much less to hope for, any favour from Him:—There being no mercy for him, who will not show mercy to his neighbour:—This being an express con-

RUBRIC.

any, as is specified in this, or the next precedent paragraph of this Rubric, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest, and the Ordinary shall proceed against the offending person according to the Canon.

OBSERVATIONS.

dition of our peace with God. Matt. vi. 14.

And we should always remember, that *he that loveth not his brother abideth in death.* 1 John iii. 14.

It is God who saith this : And dare we delay to be at peace with our neighbour even one day, if we can help it ?

FOURTH RUBRIC.

The table at the Communion-time, having a fair white linen cloth upon it, shall stand in the body of the Church or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the table, shall say the Lord's Prayer, with the Collect following, the people kneeling.

It may so happen, that you did not know that the Sacrament was to be administered, until you saw the Communion-table covered. However, if you have been a constant communicant before, do not turn your back upon the holy ordinance ; but say in your heart —I will most gladly close with this blessed occasion of remembering the death of my Redeemer.

THE
Communion Service.

When the Minister begins, lay aside all other Books, and attend to the Service of the Church, than which there never was provided a better Help to Devotion.

OUR* Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. *Amen.*

THE COLLECT.

ALMIGHTY GOD, unto whom all hearts be open, all desires known, and from whom no secrets are hid ; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may per-

OBSERVATIONS.

BECAUSE the love of God will make all his commands easy, and to be obeyed with cheerfulness ; we therefore beg of Him to purify our hearts by faith, that we may love and fear Him, and keep his commandments, upon which all our happiness depends.

* The Lord's Prayer should always be said with the greatest deliberation and devotion ; and especially at this time when we beg of God the bread which must nourish us unto life eternal, and all the graces necessary to obtain that invaluable blessing.

THE COLLECT.

OBSERVATIONS.

fectly love Thee, and worship thy magnify thy holy Name, through Christ our Lord. *Amen.*

RUBRIC.

OBSERVATIONS.

Then shall the Priest, turning to the people, rehearse distinctly all the Ten Commandments; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

We see with what great judgment these commandments were appointed to be read in this service, since by the law is the knowledge of sin: And when we are convinced in our own conscience, that we have not kept a law which is holy, just, and good, we shall then see the NEED and the BLESSING of a REDEEMER; and how earnestly we ought to beg God, for his sake, to have mercy upon us; and to incline our hearts to keep these laws.

OBSERVATIONS AND DIRECTIONS.

THAT you may obey the following commands of God with cheerfulness, you ought to be firmly persuaded,—That God, who standeth in no need of our obedience and service, hath given us these laws merely for our own good, to restrain the disorders we are subject to, and to hinder us from ruining ourselves.

* When it is considered how many people there are who have no other way of coming to the knowledge of their duty; it will appear with what great reason the Priest is required to read these commands of God distinctly; and how religiously this Rubric ought to be observed.

Consider these commands in this view, and as they are the effect of the great love of God for his poor creatures; or else you will look upon them as a burden, and obey them with an unwilling mind.

Prepare therefore to hear them with an attention and reverence suitable to Him whose commands they are; and then you will be more sensible what a blessing it is, that Jesus Christ hath by his death delivered us from the curse and punishment due to those that break them;—having prevailed with God to accept of our repentance, and to enable us by his grace to observe them better for the time to come.

COMMUNION.

Minister.

God spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.*

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

OBSERVATIONS.

WHEN you consider how apt every man is to have his idol—something which he admires, or loves, or fears, or trusts in, or adores, more than the God who made and redeemed him, you will see the reason and the necessity of this command; and will most heartily beg of God to keep you from such idolatry, and that you may love Him with all your heart, and above all things.

* The law of nature and right reason, being the law of man in the state of innocence, would still have been a sufficient guide, had it not been much obscured, and almost blotted out, and rendered ineffectual, by the transgression of our first parents, and the wickedness of their posterity. It was then that God republished these laws by Moses in writing to awaken men, and to be a standing witness against all such as would not consult their own consciences, and the law written in their hearts.

COMMUNION.

OBSERVATIONS.

Minister.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me, and keep my commandments.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not take the Name of the Lord

The proneness of all nations to the vile idolatry of making and worshipping images, and the creatures they represent, shows the absolute necessity of the authority of God, to prevent so great a sin and contempt of the divine Majesty; and the judgments that would follow.

At the same time, God has given us the greatest encouragement to obey this, and all his commands; assuring us, that both we and our children's children shall reap the blessing of our obedience.

Happy it is for the world that men are restrained (as far

COMMUNION.

OBSERVATIONS.

thy God in vain : for the Lord will not hold him guiltless, that taketh his Name in vain.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God ; in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord

as a command, and the fear of God, and his judgments, will restrain them) from profaning his Name to idle and wicked purposes. — Were it not for this, all reverence for oaths, and for God himself would be lost among men.

When we consider how backward we are to learn our duty how apt to forget it, and unwilling to put it in practice, we cannot but acknowledge the necessity and kindness of this command ; — which obliges every man, who loves and fears God, to keep one day in seven holy to the Lord in order to preserve the knowledge of the true God, and his glorious perfections, and of our creation and redemption, that we may fear, and love, and adore Him as we ought to do : — The neglect of this duty, commanded from the beginning, having, in all probability, been the occasion of that deplorable state of ignorance and idolatry in the heathen world ; as it has been of very remarkable judgments upon many of those among

COMMUNION.

OBSERVATIONS.

blessed the seventh day, and hallowed it.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt do no murder.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not commit adultery.

Christians, that have profaned this day.

And, indeed, to profane the Lord's-day, is, in a manner, to deny the God that made us, and the world.

The infinite mischiefs occasioned by undutiful children, by rebellious subjects, by unfaithful servants, and by the little regard had to those that watch for our souls, show the great goodness of God, who, in order to prevent those evils, hath given this commandment, with a promise of an especial blessing to such as obey it.

Men must be abandoned to all inhumanity, who do not acknowledge the great mercy of God, in forbidding us, upon pain of his displeasure, to shorten our own, or other men's lives, by violence, intemperance, or by such evil usage, as may make their lives miserable, and a burthen to them.

If the sins of whoredom, impurity, and uncleanness, and

COMMUNION.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not steal.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not bear false witness against thy neighbour.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor

OBSERVATIONS.

that luxury, drunkenness, and sloth, which lead to them, had not been forbidden by God himself, the world would have set light by them; and, as bad as it was, would have been much more wicked.

Every one, whose rights and properties have been invaded by violence, or fraud, or injustice, or thievery, does easily see the reason, and goodness, and necessity of this law of God; and, therefore, ought to pray most earnestly that it may be religiously observed by themselves and others.

Evil-disposed people being capable of doing the greatest mischief to the estates, reputations, and lives of their neighbours, by false oaths, and lying stories, God hath most mercifully consulted the good of mankind, by a law forbidding them, at their peril, to ruin themselves and others by such wicked ways.

The wisdom of God, and his goodness to us, appears in this command: — Laying a restraint upon the very evil desires of our hearts, because this is the source and spring of all manner of wickedness.

COMMUNION.

his ox, nor his ass, nor any thing that is his.

People.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech Thee.

OBSERVATIONS.

By this law He shows us that all our thoughts are known to, and will be judged by, Him at the great day.

WHOEVER considers the sad effects of men's disobedience to these laws, in the lives of idolaters, common swearers, profaners of the Lord's Day, undutiful children, rebellious subjects, murderers of men's lives and reputations, whoremongers, thieves, perjured witnesses, and covetous persons, and the judgment that attends them, will have reason to bless God, who has given us rules to live by; and will most earnestly beg Him to write and keep them in his own and all men's hearts.

COMMUNION.

RUBRIC.

Then shall follow one of these two Collects for the Queen, the Priest standing as before.

OBSERVATIONS.

So great are the blessings of a righteous and peaceable government, that we are commanded, in an especial manner, to pray for kings, and for all that are in authority; for them, first, that remembering they are in the place of God, they may endeavour to promote his glory whom they represent, defend the persons and rights of men, and punish evil-doers according to the tenor of these laws; and, secondly, for ourselves; that we may obey our governors out of a principle of conscience, and in obedience to God.

COMMUNION.

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite ; Have mercy upon the whole Church ; and so rule the heart of thy chosen Servant *VICTORIA*, our Queen and Governor, that she (knowing whose minister she is) may above all things seek thy honour and glory : and that we, and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in Thee, and for Thee, according to thy blessed Word and ordinance ; through Jesus Christ our Lord, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom : We humbly beseech Thee so to dispose and govern the heart of *VICTORIA* thy Servant, our Queen and Governor, that in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness :—Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

COMMUNION.

RUBRIC.

Then shall be said the Collect of the day. And immediately after the Collect, the Priest shall read the Epistle. Then shall he read the Gospel (the people all standing up). And the Gospel ended, shall be sung or said,

OBSERVATIONS.

We are all required to stand up, at the reading of the Gospel, to show, that we have a very particular respect for, and with reverence attend to, every thing that was said or done by, or recorded of, our most blessed Lord and Master.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father; by whom all things were made, Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate, He suffered and was buried, And the third day He rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Pro-

phets. And I believe one Catholic and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. *Amen.*

Now you will have time to say secretly :

—Lord, increase my faith :—Grant that I may die in this faith, and in the communion of thy holy Church; and be united to Thee and all thy members, by a faith and charity that shall never end.

COMMUNION.

RUBRIC.

Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed.

OBSERVATIONS.

The Church having taken care that her Clergy shall do their duty, in giving notice of such holy-days, &c. as are to be observed; every good Christian will endeavour to observe them, not as is the manner of thoughtless people, in idleness and intemperance; but in going to Church, and praising God for his mercies vouchsafed us in Jesus Christ, and for his holy Apostles, by whose labours we were brought from the power of Satan unto God.

RUBRIC.

Then shall follow the Sermon, &c.

OBSERVATIONS, &c.

If you hear the Sermon with a religious attention, you will be much better disposed to receive the Sacrament worthily.

RUBRIC.

Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or

Now say secretly :—I will give as I am able, according to the blessing of the Lord my

RUBRIC.

more of these Sentences following, as he thinketh most convenient in his discretion.

OBSERVATIONS.

God, which He has given me.—And when you give your Alms, say, Lord, pardon all my vain expenses; and accept of this testimony of my gratitude, for what I have received from Thee.

COMMUNION.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St.*

Matt. v. 16.

OBSERVATIONS.

O heavenly Father, give us all grace that we may honour Thee, both in our lives, and by our alms, and that Thou mayest be glorified by those that receive them.

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St.*

Matt. vi. 19, 20.

Magnify the power of thy grace, O God, upon us, in freeing our souls from the love of riches.—That we may have the greatest part of our treasures in heaven; and that our hearts may be there also.

Whatsoever ye would that men should do unto

May this rule of eternal justice be ever present with

COMMUNION.

OBSERVATIONS.

you, even so do unto them; for this is the Law and the Prophets. *St. Matt. vii. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matt. vii. 21.*

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. *St. Luke xix. 8.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix. 7.*

If we have sown unto you spiritual things, is it

us, that neither self-love, nor interest, may lead us to transgress it.

Grant, O God, that we may never build our hopes of salvation upon an outward profession only, without a life of holiness and good works.

If Thou, O God, givest me ability, give me an heart to be both just and charitable, that Thou mayest say unto me as Thou didst unto this publican, Salvation is come to thy house.

Shall the soldier, the husbandman, and the shepherd, all have their wages, and thy Ministers only, O Jesus, be grudged theirs? God forbid! Vouchsafe unto me, and to all Christians, a better mind, I beseech Thee.

May the good Spirit of God bless the heavenly seed sown

COMMUNION.

OBSERVATIONS.

a great matter if we shall
reap your worldly things?
1 Cor. ix. 11.

Do ye not know, that
they who minister about
holy things live of the
sacrifice; and they who
wait at the altar are par-
takers with the altar?
Even so hath the Lord
also ordained, that they
who preach the Gospel
should live of the Gospel.
1 Cor. ix. 13, 14.

He that soweth little
shall reap little; and he
that soweth plenteously
shall reap plenteously.
Let every man do accord-
ing as he is disposed in
his heart, not grudgingly,
or of necessity; for God
loveth a cheerful giver.
2 Cor. ix. 6, 7.

Let him that is taught
in the Word, minister
unto him that teacheth,
in all good things. Be
not deceived, God is not
mocked: for whatsoever

by his Ministers, that both
they and we may reap the
fruit of their labour.

Since Thou, O Jesus, hast
ordained this, far be it from
me to envy, or to deprive thy
servants of the right which
Thou hast given them.

It will be our own fault if
we reap not a plentiful crop.

“ Let us proportion our
“ alms to our ability, lest we
“ provoke God to proportion
“ his blessings to our alms.”—
Bishop Beveridge.

There is nothing, O God,
which we can give to thy
Ministers, equal to the bless-
ing which we receive from
them, who minister unto us
the means of grace and salva-
tion.

COMMUNION.

OBSERVATIONS.

a man soweth that shall he reap. *Gal. vi. 6, 7.*

While we have time, let us do good unto all men ; and specially unto them that are of the household of faith. *Gal. vi. 10.*

Godliness is great riches, if a man be content with that he hath : for we brought nothing into the world, neither may we carry any thing out. *1 Tim. vi. 6, 7.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute ; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. vi. 17, 18, 19.*

God is not unrighteous, that He will forget your works, and labour that proceedeth of love ; which love ye have showed for his Name's sake who

Blessed be God, that I have yet time ! Lord, give me an heart to do good, before the night cometh, when no man can work.

Give me, O God, a pious and a contented mind ; and, for the rest, thy will be done.

Bless God, ye that have riches, if He has given you grace and power to give them with a liberal hand, and cheerful heart, without which they will be the occasion of certain ruin.

My God, we have nothing but what is thine ; and yet Thou makest thyself a debtor to us for what we give to thy poor, and to thy ministers.— How great is his goodness !

COMMUNION.

OBSERVATIONS.

have ministered unto the saints, and yet do minister. *Heb.* vi. 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb.* xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?
1 St. John iii. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tob.* iv. 7.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward

May our prayers, and our alms, go up before Thee, O God! And graciously accept them for Jesus Christ's sake.

Thou, O God, canst support all thy poor without our assistance; but it is by them that Thou triest our faith, and our love for Thee.

Give me, O Lord, a true compassion for the miseries of others, that Thou mayest have compassion on me, at the great day.

I thank Thee, O God, that Thou judgest not by the greatness of the gift, but by the heart, and the ability of the giver; and wilt reward accordingly.

COMMUNION.

OBSErvATIONS.

in the day of necessity.
Tob. iv. 8, 9.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov.* xix. 17.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalm* xli. 1.

To thy account, O God, I place my charity to the poor, Thou sendest unto me; and I know that I shall be no loser.

Keep me, O God, from all idle and vain expenses, that I may always have to give to him that needeth. At the hour of death and in the day of judgment, good Lord, deliver me.

RUBRIC.

OBSERVATIONS.

Whilst these sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent basin, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

You will now have the comfort of seeing your Alms presented unto God by his minister, in order to bring down his blessing upon yourself, and upon the rest of your substance and labours, according as you have been a niggardly or a cheerful giver.

RUBRIC.

And when there is a communion, the Priest shall then*

The Priest now, and not till this time, placeth the Bread

* If this Rubric is not strictly observed, as in many places it is not, the intent of the Church is defeated, and a very instructive circumstance is omitted.

RUBRIC.

OBSERVATIONS.

place upon the Table so much Bread and Wine as he shall think sufficient. After which done, the Priest shall say,

and Wine upon the Lord's Table, in the sight of the communicants, as a public acknowledgment, that our lives, and whatever is necessary for their preservation, are owing to the gift of God.

COMMUNION.

OBSERVATIONS.

Let us pray for the whole state of Christ's Church militant here in earth.

We are now going to exercise another and most extensive branch of Christian charity towards the whole Church of Christ; which you should seriously attend to, that you may add (secretly) Amen to every petition.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; we humbly beseech Thee most mercifully [to accept our alms and oblations, and] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governors; and especially thy Servant *VICTORIA*, our Queen; that under her we may be

godly and quietly governed: and grant unto her whole Council, and to all that are put in Authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee, of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

COMMUNION.

OBSERVATIONS.

RUBRIC.

When the Minister giveth the following exhortations or warning for the celebration of warnings, you will learn what

RUBRIC.

OBSERVATIONS.

the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.

you ought to do, in order to be a worthy communicant.

And you would do well to read them over again, when you return home, that you may fix them in your memory, and that they may be a standing rule to go by through your whole life.

COMMUNION.

OBSERVATIONS.

DEARLY* beloved, on — day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacra- ment of the Body and Blood of Christ; to be by them received in remem- brance of his meritorious Cross and Passion; where- by alone we obtain re-

Believe it for a certain truth, that such as are not religiously disposed to go to this ordinance, are unquali- fied to ask or receive any bless- ing or favour from God.

That, therefore, you may lay hold on every occasion of- fered you—consider seriously what you are called to.

1st, To obey the express command of Jesus Christ, by whom alone you can hope for salvation.

* When it is considered how many poor Christians there are, who have little or no other means of coming to the knowledge of this ordinance, and the manner of preparing themselves for it, but by what they learn from hearing these exhortations; every pastor will think himself obliged in con- science, and as he values the edification of his flock, to read these exhortations with the greatest deliberation, and with an affection that shall even force the attention of his hearers.

COMMUNION.

OBSERVATIONS.

mission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that He hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissesemblers with God; but so) that ye

2dly, To testify to the world, that you belong to Him; and to join with his family, in order to recount and acknowledge the most inestimable blessing, which He hath purchased for his Church.

And, *3dly*, To devote yourself to Him, and to his service, who is continually interceding for all such as go unto God by Him.

And very many will be the benefits of embracing every occasion that is offered you.

You will not easily fall into a state of sin, and security, being so often put in mind of the danger of going carelessly and unprepared.

You hear in what a good preparation consists—In confessing your sins to Almighty God, with full purpose of amendment of life;—In exercising the duties of charity;—In giving and forgiving, &c.

All which being done in obedience to the command of Christ must needs be acceptable to the Divine Majesty, and, in time, gain you all those graces which you can desire, or stand in need of.

COMMUNION.

OBSERVATIONS.

may come holy and clean to such a heavenly Feast, in the marriage-garment, required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile yourselves unto them; being ready to make restitution, and satisfaction, according to the uttermost of your

And, for your comfort, remember that if you are prepared, as you ought to be, for this Sacrament, you are prepared for death, and for a blessed eternity.

Consider how many there are, who, to their sorrow, are deprived of this means of grace and salvation:—And how many, through a most stupid ignorance and negligence, deprive themselves of it:—And you cannot but give God thanks, both for the opportunities which he affords you, and for the graces He gives you, by your resolving to close with them.

But still take care, that you go not with an evil conscience, as Judas did;—with any bad design of malice in your heart;—or while you live or resolve to die in any known sin unrepented of.—Or,

Lastly, without fully purposing, through the grace of God, to lead a life becoming a Christian.

COMMUNION.

OBSERVATIONS.

powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as you would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should

Consider, therefore, the great hazard you run of going to the Sacrament, while you live in any known sin: you will provoke God to leave you to yourself, and to that evil spirit, which is continually seeking whom he may be permitted to devour.

Do not despise so kind an offer as the Minister of God

COMMUNION.

come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience ; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief ; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

RUBRIC.

Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.

OBSERVATIONS.

now makes you, if you have any doubt upon your spirits, the advantage being greater than you can at present imagine.

You will give him an opportunity of convincing you of sins, which, perhaps, you were not before aware of, and which may arise in judgment against you ; or clearing up some doubts, which might proceed from a disordered mind or state of health, rather than from an evil conscience.

And do not entertain a thought so injurious to the merciful promise of your Saviour to the pastors of his Church, *St. John*, xx. 23, or imagine, that the Absolution given by his Minister, after he hath inquired into the motives and manner of your repentance, according to the rules of the Gospel, do not imagine, that this will be of no avail to the health of your soul, and to the comfort of your mind.

OBSERVATIONS.

No Minister of God must say, that he cannot get such a convenient number as the Rubric requires to communicate with him as often as he

OBSERVATIONS.

himself is disposed, until he can truly say, that he has applied to his people more than once, in the words of this Exhortation following—And until he has begged of God to touch their hearts with a sense of their duty and danger, as he promises, and will not fail to do, considering how verymuch depends upon so sacred and saving an ordinance.

COMMUNION.

DEARLY beloved brethren, on —— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God Himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that

PIOUS REFLECTIONS.

When the tender love of God will not prevail with Christians to consider their ways, they will learn from this Exhortation what they must expect from the despised offers of mercy.

Say, therefore, to yourself, Why am I so earnestly, lovingly invited? Why is my Pastor, why is the Church, so much concerned for my going to the Lord's Supper?—Is it not because she knows that this is the most acceptable

COMMUNION.

PIOUS REFLECTIONS.

there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to

way of serving God, of securing his favour, and my own salvation?

Is it not because she would have me look into the state of my soul, as I must do before I go to this Sacrament, that I may not live in the way to ruin, till I am surprised by death, and utterly unprepared for the account I must give?

Shall my Saviour's and his Minister's love and care be lost upon me?—Is this the way to show my thankfulness for the mercies I hope for on account of his death?

Is He the better for my services? Or do I not, indeed, serve myself most when I obey his commands, and accept of his invitation?

They that be whole, indeed, need not a Physician: but dare I say this in my case, when I so sensibly feel the corruption of my nature, and how much I stand in need of help?

Must I be invited, entreated, compelled, to give God thanks for the greatest blessing He ever bestowed on men?—And to lay hold on the only means of making my peace with Him?

Doth it repent me that I was dedicated to God in baptism?

How shall I tremble, if I

COMMUNION.

PIOUS REFLECTIONS.

say ye will not come? When ye should return to God, will ye excuse yourselves and say, ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the

should be required to renounce my Saviour, and all my hopes in His death?

What can be more like it than frequently turning my back upon this ordinance, when I am invited?

How many tears did it cost St. Peter, for saying that he was not Christ's disciple! Will it be accounted a less crime in me to deny Him in deed, by refusing to join myself with his disciples?

What if this should be the last opportunity that God will vouchsafe me? This having been the case with many before.

Can I expect to be received after so many wilful neglects, when I am compelled by death to flee to Jesus Christ for help and comfort, when I shall most stand in need of it?

Let me consider what I am invited to; to thank my Saviour for my redemption:—To engage Him to be my advocate with God for my pardon:—To declare my love and charity for all mankind, whom He has been so good as to redeem:—And to declare my resolutions of living as becomes a Christian.

It is true, I am unworthy, (and who is not of himself unworthy of God's mercy?)

COMMUNION.

PIOUS REFLECTIONS.

Communion in remembrance of the sacrifice of his death, as He himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof, we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

and so am afraid of going unprepared: But then I will consider that these very fears of offending God are some degree of preparation; and to refuse when I am invited, will but increase my guilt.

I will therefore go, that I may obtain grace to be better prepared, every time I have an opportunity of going to this Sacrament.

RUBRIC.

At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the

OBSERVATIONS.

If you seriously attend to the following Exhortation, you will be better able to judge how well you are prepared:—

OF THE LORD'S SUPPER.

RUBRIC.

OESEVATIONS.

holy Sacrement, the Priest shall say this Exhortation.

You will see the benefits you may depend on by a worthy preparation, and the evils you expose yourself to, by going rashly, or out of mere custom, to this holy Sacrament.

COMMUNION.

DEVOTIONS.

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament, (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us); so is the danger great,

Here say secretly, May it be according to this word to me and to every soul here present!

COMMUNION.

DEVOTIONS.

if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of

Suffer us not, O God, to draw these judgments upon ourselves, by going presumptuously to thy holy Table.

I am indeed a miserable sinner! God be merciful to me!

I believe: Lord, increase my faith.

Blessed be the glorious Trinity for our redemption.

COMMUNION.

DEVOTIONS.

our Saviour Christ, both God and man; who did humble Himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that He might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding He hath obtained to us; He hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To Him therefore with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting

In these thy sufferings, O Jesus, I see the punishment due to sinners.

Blessed be thy holy Name, for this instance of thy love and concern for sinners, lest they should forget themselves, and Thee!

May I never forget this valuable blessing! — May I never neglect this way of preserving the remembrance of it!

COMMUNION.

ourselves wholly to his holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. *Amen.*

RUBRIC.

Then shall the Priest say to them that come to receive the holy Communion,

COMMUNION.

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

DEVOTIONS.

I do sincerely repent, and I am sorry for my sins.

I forgive, as I hope to be forgiven.

This I purpose by the grace of God to do.

May it be to mine, and to the comfort of every soul here present!

COMMUNION.

OBSERVATIONS.

RUBRIC.

Then shall this general Confession be made in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,

This most excellent Form of Confession may be made use of in private, by every one who is preparing himself for the Sacrament.

COMMUNION.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please Thee In newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

RUBRIC.

Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.

COMMUNION.

DEVOTIONS.

ALMIGHTY GOD, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

May this pardon, O God, rest upon my soul, and seal the forgiveness of all my sins !

Then shall the Priest say,

Hear * what comfortable words our Saviour Christ saith unto all that truly turn to Him.

COMMUNION.

DEVOTIONS.

COME unto me, all that travail and are heavy laden, and I will refresh you. *St. Matt. xi. 28.*

So God loved the world, that he gave his

Make me, O Jesus, truly sensible of my sad condition, that I may more gladly go to Thee for help.

I believe: O Lord, increase my faith, that I may ever love

* These most comfortable words should always be read with great deliberation, that the people may have time to reflect upon them; and apply them every one to the comfort of his own soul; and to prevent all unreasonable fears and doubts of God's gracious pardon and acceptance.

COMMUNION.

DEVOTIONS.

only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life.

St. John iii. 16.

Hear also what St. Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.

1 Tim. i. 15.

Hear also what St. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins. 1 St. John ii. 1, 2.

and obey Thee, who hadst such love and concern for me to save me from perishing.

I receive this truth, O Lord, with a thankful heart—O let not that compassion be lost upon me, which moved Thee to come into the world to save sinners

I have sinned, O blessed Advocate; and do, therefore, put my cause into thy hands, that by thy blood and merits, and powerful intercession Thou mayest procure my pardon.

COMMUNION.

After which the Priest shall proceed, saying,

Lift up your hearts.

Ans. *We lift them up unto the Lord.*

Priest. Let us give thanks unto our Lord God.

Ans. *It is meet and right so to do.*

Then shall the Priest turn to the Lord's Table, and say,

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.

Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,

COMMUNION.

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to Thee, O Lord most High.

Amen.

DEVOTIONS.

If this Form of praising the Most High God were oftener in Christian mouths than it is, it would most certainly render them more worthy both to join in this service here, and in heaven, with the angels of God, hereafter.

PROPER PREFACES.

Upon Christmas-day, and seven days after.

BECAUSE Thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of

These short Prayers following may be made use of in your private Devotions either in Church or at home.

FORM in me, O God, by the power of the same Spirit, all the graces and virtues which thy Holy Son came to teach us, when He clothed Himself in our flesh in order to restore us to thy favour, and to fit us for heaven.

COMMUNION.

DEVOTIONS.

the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise Thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for He is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

MAY that all-powerful Spirit, which raised up Jesus our Lord from the dead, raise me from the death of sin unto the life of righteousness; that living in thy favour, I may die in peace, and rest in hope of a blessed Resurrection!

Upon Ascension-day, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly

St. John xii. 26.

Where I am, there also shall my servant be.

GIVE me, O God, such a lively faith in this promise, as may influence my will, my

COMMUNION.

appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us ; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with Angels, &c.

DEVOTIONS.

heart, and life — That, devoting myself entirely to thy service, and following the holy example of thy Son, I may, through his merits and mediation, be made eternally happy.

*Upon Whit-Sunday, and
six days after.*

THROUGH Jesus Christ our Lord ; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth ; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations ; whereby we have been

I ADORE thy goodness and mercy, O God, for the invaluable blessing of the Gospel, established in these nations by the power of the Holy Ghost.—May the same good Spirit sanctify, govern, and preserve this Church !—Keep all her members from the spirit of error and delusion !—Guard her faith against the restless attempts of *Satan* and his agents ; and lead all in the way of life eternal, through Jesus Christ our Lord. *Amen.*

COMMUNION.

DEVOTIONS.

brought out of darkness and error into the clear light and true knowledge of Thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

*Upon the Feast of Trinity
only.*

Who art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

O ETERNAL God, who hast manifested thyself to us Christians, by thy mighty love to lost mankind;—Accept of my devoutest thanks, O Father, for sending thy Son to redeem us;—For thy compassion, O Jesus, in laying down thy life for us;—And for thy grace, O Holy Ghost, to make us fit objects of the Divine mercy.

After each of which Prefaces shall immediately be sung or said,

THEREFORE with Angels and Archangels, &c.

RUBRIC.

Then shall the Priest, kneeling down at the Lord's table, say in the name of all them that shall receive the Communion this Prayer following.

DIRECTIONS.

When the Priest acknowledges, in the following humble Form, his own and the communicants' unworthiness, and God's unmerited kindness

RUBRIC.

DIRECTIONS.

in admitting them to his table,
make this act of humility
your own by attending to it
most devoutly.

COMMUNION.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in Him, and He in us. *Amen.*

RUBRIC.

DIRECTIONS.

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration as followeth.

Here there will be a decent pause, when you will have time privately to offer this short prayer for yourself, and for all present.

DEVOTIONS.

THE good Lord pardon me, and every one here present, who hath prepared his heart to seek the Lord, though he be not cleansed according to the purification of the sanctuary! 2 Chron. xxx. 18, 19.

COMMUNION.

ALMIGHTY GOD, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption ; who made there (by his one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world ; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again ; Hear us, O merciful Father, we most humbly beseech Thee ; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood : who, in the same night that He was betrayed, took bread ; and, when He had given thanks, He brake it, and gave it to his disciples, saying, Take, eat, this is my Body which is given for you : Do this in remembrance of me. Likewise after supper He took the Cup ; and, when He had given thanks, He gave it to them, saying, Drink ye all of this ; for this is my Blood of the New Testament, which is shed for you and for many for the remission of sins : Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

Directions and Devotions.

Say secretly,—Send down thy Spirit and blessing upon this means of grace and salvation, which Thou thyself, O Jesus, hast ordained.

RUBRIC.

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling.

DIRECTIONS.

While the Minister and others are receiving the Communion, you may employ the time you have to spare in reading some of the Scriptures following, and the Meditations upon them.

Remember that no posture can be too humble, when we are to receive a pardon, and a pardon which must deliver us from death eternal.

DEVOTIONS.

St. Luke xv. 2. The Pharisees murmured, saying, This man receiveth sinners, and eateth with them.

I THANK Thee, O Jesus, for this instance of thy charity for sinners. I do indeed confess, that I am one of that wretched number ; and do beseech Thee to receive me, though a very unworthy guest, that I may eat at thy table, and be partaker of thy favours.

St. Matt. xx. 32, 33. Jesus said, What will ye that I should do unto you ? The blind men said, Lord, that our eyes may be opened.

O LORD, Thou knowest the desires of my heart ; for it is thy grace that has wrought them in me, and besides Thee there is none else that can help me :— I pray Thee, therefore, that Thou wouldest have compassion on me, as Thou hadst on these blind men :— That the eyes of my mind may be opened :— That I may recover the light which sin has deprived me of :— That I may see the great goodness of God, in sending

Thee to redeem us:—That I may see the due reward of sin in thy sufferings and death:—And that I may follow thy holy example all the days of my life.

St. Mark ii. 17. I came not to call the righteous, but sinners to repentance.

O LORD, who hast called me to repentance by thy word, and by this ordinance, call me also by thy grace; but call me so powerfully that I may not turn a deaf ear, and that I may not resist thy call. I am forced, indeed, to bring my sins along with me; but it is to crucify them with Thee, and with a full purpose, through thy grace, never to return to those sins I have repented of.

St. John vi. 58. He that eateth of this bread shall live for ever.

O JESUS, who hast made the life of our souls to depend upon this Bread, grant that I may never render myself unworthy to receive so great a blessing, or deprive myself of it by my own negligence.—Make it a principle of immortal life to me, by uniting me to Thee, and to thy Body that I may be made partaker of a Divine nature.

Exod. xii. 23. When he seeth the blood (of the Paschal Lamb) on the door, he will not suffer the destroyer to come in to smite you.

O JESUS, the true Paschal Lamb, who by thy precious blood hast paid the debt due to the Divine justice, and hast delivered us from the power of the destroyer!—Let me never want this token of my redemption, this saving mark of thy Almighty pro-

tection, against the power of the devil, who is continually seeking whom he may devour.

1 Cor. xi. 28. *Let a man examine himself, and so let him eat of that bread, and drink of that cup.*

THAT I am invited to thy table, is not because I am worthy, but because Thou, O God, art infinitely good and kind. Pity my infirmities, which are known to Thee, and accept of my imperfect obedience to this command.—I acknowledge my unworthiness;—I place all my hopes in thy mercy and promises in Jesus Christ : I sincerely purpose to lead a Christian life,—and to use all diligence to make my calling and election sure. With these purposes I go to thine altar, trusting in thy goodness for the pardon of my defects, and for an increase of all those graces that are necessary to make me more worthy to eat of that bread, and drink of that cup.

RUBRIC.

When the Minister delivereth the Bread to any one, he shall say,

COMMUNION.

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

DEVOTIONS.

Amen.—May it be unto me according to thy word, a seal of my pardon, and a pledge of my salvation!

RUBRIC.

And the Minister that delivereth the Cup to any one, shall say,

COMMUNION.

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

DEVOTIONS.

Amen.—May the blood of Christ cleanse me from all sin! And may the remembrance of his death be ever seasonably present with me!

Blessing, and honour, and glory, and thanksgiving, and power, be unto God, and unto the Lamb, for ever and ever!

Amen.

RUBRIC.

Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.

DIRECTIONS.

Now return to your seat, that you may not hinder others from coming to the altar.—At the end of this service you will find proper meditations wherewith to entertain yourself, until all have received the Communion.

OUR FATHER which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For thine

Now, being made one with Christ, and Christ with us, we have full liberty to apply to God as our heavenly Father, and to hope for all the blessings which a tender Father knows to be necessary for us.

COMMUNION.

is the kingdom, The power, and the glory, For ever and ever. *Amen.*

After shall be said as followeth.

O LORD and heavenly Father, we thy humble servants entirely desire thy Fatherly goodness mercifully to accept this

OBSERVATIONS.

Now join with the Church, and dedicate your whole self, your spirit, soul, and body, unto God, and to his service, with the greatest sincerity and devotion.

our sacrifice of praise and thanksgiving ; most humbly beseeching Thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee ; humbly beseeching Thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord ; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

Or this,

ALMIGHTY and everliving God, we most heartily

thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Then shall be said or sung,

GLORY be to God on high, and in earth peace, good-will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have

OBSERVATIONS.

After the example of our blessed Lord, who, when He had instituted and ordained this Sacrament, sung an hymn; so do we praise God the Father, Son, and Holy Ghost, for our redemption, in this most excellent hymn.

mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy ; Thou only art the Lord ; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

COMMUNION.

RUBRIC.

Then the Priest (or Bishop, if he be present) shall let them depart with this Blessing.

DIRECTIONS.

Receive this Blessing, as coming from God Himself, with all imaginable devotion. The reason and manner of receiving this blessing, see below.*

COMMUNION.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord : and

* The solemn blessing with which the priest dismissed the people after the daily sacrifice, by God's especial order (*Numb. vi. 24*), was this :—*The LORD bless thee, and keep thee ! The LORD make his face to shine upon thee, and be gracious unto thee ! The LORD lift up the light of his countenance upon thee, and give thee peace !*

And with what devotion they received this Blessing, we are told, *Eccl. 1. 20, 21.* *The priest lifted up his hands over the congregation, to give the blessing of the Lord with his lips ; and they bowed themselves down, that they might receive the blessing from the Most High.*

And lest any one should think too lightly of this Blessing, because pronounced by a poor mortal like himself, it is added (*Numb. vi. 27*), *I (the Lord) will bless them* :—Showing, that the effect of the Blessing does not depend upon man, but upon the ordinance of God from the mouth of his own minister, whom *GOD hath chosen to bless in the name of the Lord*, *Deut. xxi. 5.*

the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

COLLECTS.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY LORD, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech Thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued,

and ended in Thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY GOD, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech Thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we can not ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY GOD, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech Thee mercifully to incline thine ears to us that have made now our prayers and supplications unto Thee; and grant that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

COMMUNION.

RUBRIC.

And note, that every parishioner shall communicate at the least three times in the year, of which Easter to be one, &c.

OBSERVATIONS, &c.

THREE TIMES A YEAR.— God forbid that any good Christian should make this an excuse for receiving no oftener, if he has an opportunity! And woe be to that Pastor, who will not give the well-disposed part of his flock more frequent opportunities of testifying their love to Jesus Christ!—of increasing their graces, and securing their pardon and salvation.

PRIVATE DEVOTIONS

AFTER

The Sacrament,

EITHER

IN THE CHURCH OR AT HOME.

AFTER you have received, and are returned to your seat, you may (as you have time) continue your devotions.

And remember that now is the proper season to beg of God the grace and blessings you most desire; whether for yourself,—for your friends,—or for your enemies,—who should always have a place in your prayers.

And be not under any concern for suitable words to make known the desires of your heart.—God is our Father, and will understand his children's meaning, however imperfectly expressed.—You know how the humble publican was heard, though he said no more than—*God be merciful unto me a sinner.*

The following Scriptures, and the Meditations upon them, may help your devotions either now or at any other time, to obtain the graces you stand in need of;—To preserve in your hearts a spirit of piety;—Or to keep in your mind the vows that are upon you.

A SHORT FORM OF THANKSGIVING.*

1 Thess. v. 18. *In every thing give thanks: for this is the will of God.*

O LORD and Father, I am not worthy of the least of all the mercies which Thou hast showed thy servant; neither can I render due thanks and praise for them; but, O God, accept of this my sacrifice of praise and thanksgiving.—For this, and for all thy known and unobserved favours of nature and of grace, I bless thy good providence; beseeching Thee to pardon my ingratitude, and that I have passed so many occasions without observing and without acknowledging thy great goodness to thy unworthy servant.—For when I consider my dependence upon Thee,—for my life,—for my preservation,—for my redemption,—and for the means of grace and salvation which Thou hast afforded me, I cannot but be very thankful.—As long, therefore, as I live, I will praise Thee.—**GLORY** be to God, my Creator,—**GLORY** be to JESUS, my Redeemer,—**GLORY** be to the **HOLY GHOST**, my Sanctifier, my Guide, my Comforter!—All love, all praise and glory, be to God most high! *Amen.*

* If Christians would but accustom themselves to render to God the glory of his mercies;—To take notice of, and to give Him thanks for, the many favours, deliverances, visitations, or chastisements, they every day meet with, they would most surely engage the Divine Goodness and Providence to multiply those blessings upon them, which they put a stop to by their ingratitude.

St. John xvi. 23. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

In all humility, O heavenly Father, I lay claim to this thy Son's most faithful promise, confirmed by his oath.—In his name, and for his sake, I beseech Thee to give me an heart truly sensible of his great love in paying the debt due by me to thy Divine justice; and grant that the merits of his death and sacrifice may not be lost upon me.

Give me a saving faith and knowledge;—A sincere love for Thee, and for thy holy word;—An hearty desire to please Thee;—a fear of offending Thee;—a zeal for thy glory, and a great regard for everything that belongs to Thee.

Give me such a love for my neighbour as Thou hast commanded; a due regard for my betters, and an utter abhorrence of all manner of fraud, injustice, and wrong.

Give me a tender conscience, a meek and quiet spirit, a charitable, an humble, and a contented mind.

Give me a just sense of my own infirmities, a dread of sensual pleasures, a power over my appetites, and a fear of the world and its idols.

Leave me not to my own choice:—keep me from pride, and from presumptuous sins:—From wicked principles, and wicked company;—and the vices of the age and place I live in.

Make me ever mindful of my latter end, and of the account I must one day give of my life, and of the talents with which Thou shalt entrust me.—And

grant that I may lead an innocent and a useful life, by doing good in my generation.

Take possession of my soul, until I am restored to thy Divine image, from which I am sadly fallen.

For these and for all the graces I stand in need of, I plead thy gracious goodness, and my Saviour's merits, and promise to all that ask in his name: And I know Thou wilt not deny me, because the very will to ask these mercies is from Thee, and thy good Spirit. *Amen.*

Rom. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

THIS is indeed, O God, a sure pledge of thy infinite love for thy poor creatures.—Upon this I depend, when my heart is in heaviness—This is my refuge when I remember my sins and thy Divine justice.—O make me truly sensible of this thy great love: and give me the graces which that love sees needful for me, for Jesus Christ's sake, the Son of thy love. *Amen.*

St. Luke xxiv. 26. Ought not Christ to have suffered these things, and to enter into his glory?

IT was necessary for Thee, O Christ, to suffer, because Thou tookest upon Thee to answer for sinners; and to show us what treatment our sins deserve. O make my sufferings in this life, in union with thine, acceptable to God; and enable me to bear them, as Thou didst, with patience and resignation, this being the only way to glory. *Amen.*

2 Cor. v. 15. *Christ died for all, that they which live should not henceforth live unto themselves, but unto him which died for them.*

FROM this moment, O Christ, I consecrate that life to Thee, which Thou hast redeemed from the slavery of sin and Satan, by thy most precious blood. Fortify my soul, I beseech Thee, against all the temptations of the world, the flesh, and the devil, by the remembrance of this thy love ; that I may live to Thee, and to the glory of God. Amen.

2 Cor. vi. 16. *Ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in them ; and I will be their God, and they shall be my people.*

MAKE me, O God, truly sensible of this great honour and blessing of being the habitation of thy good Spirit ; and the holiness required of me, and of the great danger of profaning a temple consecrated to Thee. Make me worthy of thy continual abode and presence. Take possession of my heart and soul : and let me know that Thou dwellest in me, by the fruits of thy Spirit. Amen.

Heb. xii. 1, 2. *Let us run with patience the race that is set before us, looking unto Jesus, &c.*

GRANT, O God, that I may bear all the troubles of this life with a meek and patient spirit, without repining at what Thou shalt appoint for the punishment of sin, and for the salvation of the sinner. I will look unto Thee, O Jesus, when Thou wast in the place of sinners, with what patience Thou didst bear

the scorn, the indignities, the unrighteous judgment, the miserable death of the cross : And this, by thy grace, shall be my pattern. *Amen.*

St. Luke xxiii. 41. We receive the due reward of our deeds : but this man hath done nothing amiss.

I CONFESS, O God, with this malefactor, That whatever I suffer in this life, I suffer most justly for my sins ! And, therefore, with the submission of a penitent criminal, under the righteous sentence of death, I offer my life a sacrifice of obedience to thy Divine justice, in union with that of my Saviour's, at what time and in what manner to Thee shall seem meet ; trusting in the merits of my Redeemer, at the hour of death, and in the day of judgment. *Amen.*

St. Luke xv. 6. I have found my sheep, which was lost.

O GOOD Shepherd, I thank Thee for thy tender care and concern for thy lost sheep.—I had indeed been for ever lost, had not thy love sought and found me when I was astray : For thy goodness' sake keep me, for the time to come, from wandering from Thee, and from thy fold. *Amen.*

St. John v. 14. Behold, thou art made whole : sin no more, lest a worse thing come unto thee.

LORD, the frailty of man without Thee cannot but fall ; in all temptations, therefore, I beseech Thee, to succour me, that no sin, no evil spirit, may ever get the dominion over me. *Amen.*

St. Matt. xxvi. 41. Watch and pray, that ye enter not into temptation.

MAKE me, O Lord, ever mindful of my infirmities and backslidings, that I may be more watchful and

more earnest for grace, for the time to come ; that the adversary of my soul may never find me off my guard, or from under thy protection.

St. Luke xi. 13. Your heavenly Father will give the Holy Spirit to them that ask him.

O HEAVENLY Father, let it be unto thy servant according to this word. Abandon me not, I beseech Thee, to the opposition that I shall at any time make to thy Holy Spirit, that I may never render myself unworthy of so great a blessing.

St. John viii. 51. If a man keep my saying, he shall never see death.

O JESUS, who hast made known to us another death besides that which separates our souls from our bodies, let thy grace and mercy deliver me from the bitter pains of eternal death. *Amen.*

St. Matt. xi. 29. Learn of me, for I am meek and lowly in heart ; and ye shall find rest unto your souls.

O HEAVENLY Master and Pattern, how am I astonished when I consider thy humility, thy poverty, thy meekness, thy resignation, in the midst of injuries, oppression, and wrongs ! It must be thy almighty grace which must enable me to follow thy example, and submit to this way of peace, to which our nature is so averse : For this grace I now pray, through thy merits and mediation, O Jesus. *Amen.*

St. Luke xxiii. 34. Jesus said, Father, forgive them ; for they know not what they do.

WE do not indeed consider what we do, when we provoke that justice which could not be appeased,

but by the death of the Son of God!—If I have any enemies, O God, I beseech Thee for them after this example, not for judgment and vengeance, but for mercy; for their pardon, and for their eternal happiness. *Amen.*

St. Luke xiii. 26, 27. Then shall ye say, We have eaten and drunk in thy presence, &c.—But he shall say, I tell you, I know you not; depart from me, all ye workers of iniquity, &c.

LET me not depart from thy table and presence, O Lord, without obtaining the grace to lead a godly and a Christian life;—that I may escape this terrible and just judgment to be passed upon all those who enjoy the means of grace and salvation without being bettered by them, but continue to lead unchristian lives. *Amen.*

St. John i. 12. As many as received him, to them gave he power (and right) to become the sons of God, even to them that believe on his name.

I WILL not live in sin; knowing, O God, that I am accounted thine.—O Jesus, who hast obtained for us this mighty privilege, give me grace to live as becomes the child of so great, so good, so holy a Father;—that I may never abuse this mercy, nor forfeit the right of the inheritance of the children of God, by infidelity or disobedience to the commands of my heavenly Father. *Amen.*

St. John xiv. 27. Peace I leave with you; my peace I give unto you.

IT must be thy Spirit, O Prince of Peace, that must put us into possession of this thy last and dying

legacy. O give me this peace which the world cannot give;—Which passeth all understanding!—The peace and pleasure of being in the favour of God; And that I may possess my soul in peace, in the midst of the temptations, and troubles, and allurements, of this present evil world. And let this peace which thou hast purchased with thy precious blood, be with me, and with thy whole Church evermore. *Amen.*

CONCERNING SPIRITUAL COMMUNION.

THE* Church, for the comfort and advantage of such Christians as through any just impediment are hindered from receiving the Lord's Supper, (in the manner which she has appointed, that is, from the hands of Christ's own Minister,) has given us this instruction:

“That if we do truly repent of our sins;—have “a lively faith in God's mercy through Christ, with “a thankful remembrance of his death, &c., we do “eat and drink the Body and Blood of Christ, pro-“fitably and to our soul's health, although we do “not receive the Sacrament with our mouth.”

They that composed this Rubric, had, it is very probable, an eye to the daily sacrifice, which, under the law of Moses, was offered for the whole people of Israel; at which all such pious persons who could not possibly be present, yet offered their

* See the second Rubric after the Office of the Communion of the Sick.

daily prayers to God in union of spirit, and in virtue of that sacrifice offered in the temple, and which, no doubt of it, were accepted of God.

Now, forasmuch as very many pious souls do labour under this sad impediment, especially in many country churches where the sacrament is but too seldom administered : To supply this defect, some such help as the following may be made use of on the Lord's Day, or on any other Holyday, in order to preserve in our minds,—The memorial of our redemption,—To improve our grateful affections towards our Redeemer,—To keep up a continual correspondence with heaven,—To preserve in us a spirit of piety, devotion and charity, that we may always be prepared to receive the Lord's Supper, whenever we shall have an opportunity of doing it, in public, as a public and solemn acknowledgment of our being in communion with Christ, and with every member of the Church of Christ; and which no good Christian will neglect on any pretence of spiritual Communion.

**St. Luke xxii. 19. Do this in remembrance of me.*

O GOOD SAVIOUR, I will, through thy grace, do this in remembrance of Thee, and in obedience to thy command, as well as I am able.

I do, therefore, this good day join, in desire and spirit, with every Christian congregation in the world, which truly celebrates this holy mystery.

* We do not want examples for recommending this SPIRITUAL COMMUNION. The learned and pious Bishop Taylor and others have proposed some such help as this, for the use and comfort of those devout souls, who are deprived of this holy Sacrament in the Church.

With them I join in giving my devoutest thanks to thy Almighty Father, and our gracious God, who did not overlook lost mankind ; but sent Thee, his only Son, to redeem us.

With them I call to remembrance what Thou hast done and suffered for us ;—Thine incarnation,—Thy laborious life,—Thy bitter passion,—Thy death and resurrection,—the great deliverance Thou hast thereby wrought for all mankind ; and the obligations Thou hast laid upon us.

I acknowledge and receive Thee, O Jesus, as our heavenly teacher,—as our example and pattern ;—as our only Mediator and Advocate with God ;—and as the Sovereign Judge of all mankind.

With thy Church I join in pleading the merits of thy all-sufficient sacrifice with thy eternal Father.—I rely upon that sacrifice for the pardon of all my sins ;—for the assistance of the Divine grace ; for deliverance from the corruption of my own nature, and from the malice and snares of the devil ;—for the fellowship of the Holy Ghost ;—and for a blessed resurrection ; the Lord Almighty, for thy sake, being reconciled unto me.

I devote my spirit, soul, and body, to Thee, and to thy service, beseeching Thee to give me grace, never wilfully to depart from thy laws.

I join with thy Church, and plead the merits of thy sacrifice, for all estates and conditions of men ; that none may deprive themselves of that happiness which Thou hast purchased by thy death :—For all Christian Kings and Governors ;—For all Bishops and Pastors ; that they may preserve the sacred

rights committed to their trust;—for all that strive to propagate thy Gospel;—for a primitive zeal in all that fear thy name;—for all that sit in darkness, are in error, or are destitute of necessary means of instruction;—for all that sincerely seek the truth;—for all sinners, that they may have grace and strength to break their bonds;—for all that are in adversity;—for all that suffer wrongfully, or that are deprived of their just rights;—for all that are in pain of body, or anguish of mind and spirit;—for all that are tempted, or in danger of falling into despair;—for all that are in slavery, under persecution, in prison, or in poverty;—for all persons and places in distress by the sword, pestilence, and famine;—for all that are in their last sickness, that they may omit nothing that is necessary to make their peace with God;—for all widows and fatherless children;—for all that call upon God, and have none else to help them;—for this land, and this Church, that the Lord may avert the judgments which we justly deserve;—for our friends, our relations, our benefactors, and for our enemies;—for all that have desired our prayers, and for the whole mystical body of Christ:—Be-
seeching the Almighty God, the Creator and Redeemer of all, to have mercy upon all whom He has made and redeemed, and to give unto all grace and help, according to the necessities they labour under,—for thy sake, O Lord Jesus, to whom, with the Father and the Holy Ghost, be all honour and glory, dominion and power, for ever and ever.
Amen.

THE
LORD'S PRAYER PARAPHRASED.

WHEN we consider the time when Christians are taught to say this Prayer, we shall have reason to fear that too many continue to repeat it all their lives, with as little consideration, understanding, and devotion, as they first learned it.

This will make a short and plain paraphrase on this Prayer both useful and acceptable to such as desire to understand what they pray for.

THE LORD'S PRAYER EXPLAINED.

Our Father, which art in heaven.

I BESEECH THEE, O heavenly Father, not for myself only, but for all thy children—That we may all live worthy of the relation which we bear to Thee:—That we may not sin, knowing that we are accounted thine;—nor wilfully offend so great, so good, so tender a Father: But that we may love Thee, and fear Thee, not as slaves, but as children: That we may put our whole trust in Thee, and depend upon thine infinite power, wisdom, goodness, and promise to take care of us;—That we may leave it to Thee to choose what is best for us; and bear with patience and resignation all thy fatherly corrections:—And that we may serve Thee with comfort and pleasure all our days, in hopes of the inheritance which Thou hast promised thy obedient children.

Hallowed be thy Name.

Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and all thy works praise Thee.—Fill our hearts, O

God, with a zeal for thy glory, that we may do Thee honour, by leading holy lives, and by paying a great regard to everything that belongs to Thee ;—Thy name, thy day, thy house, thine ordinances, and thy ministers :—And that others, seeing our good works, may glorify our Father which is in heaven.

Thy kingdom come.

ENLARGE thy kingdom, O God, and deliver the world from the dominion and tyranny of Satan, that the kingdoms of the earth may become the kingdoms of Jesus Christ.—Hasten the time which thy Spirit hath foretold, when all nations whom Thou hast made, shall worship Thee and glorify thy name.—Bless the good endeavours of those that strive to propagate the Gospel of thy kingdom ; and prepare the hearts of all men to receive it. May all such as own Thee for their King, become thy faithful subjects !—Vouchsafe to reign in our hearts, and subdue our will entirely to thine ;—and prepare us by thy good Spirit for the kingdom of glory.

Thy will be done in earth as it is in heaven.

DISPOSE me, and all thy children, O Lord and Father, to submit cheerfully to whatever thy providence shall order for us :—Hearken not to the corrupt desires of our hearts, but to the voice of thine own wisdom, goodness, and mercy.—Give us a true knowledge of our duty, with an heart disposed to close with thy will, whenever it shall be made known to us, and to perform it with pleasure.—Subdue in us whatever is contrary to thy holy will, that through thy grace we may at last become perfect, as our heavenly Pattern is.

Give us this Day our daily Bread.

WE look up unto, and depend upon Thee, O heavenly Father, for all the necessaries and conveniences of this present life.—And may our bodily wants engage us to go daily to the throne of grace, for the wants of our souls!—Let thy blessing go along with our honest endeavours, and keep us from all unjust ways of bettering our condition.—Give us grace to impart to such as are in want, of what Thou shalt give us more than our daily bread; and with all thy other favours, give us, we beseech Thee, the blessing of a thankful and contented mind.

*And forgive us our trespasses, as we forgive them
that trespass against us.*

FORGIVE us those sins, O heavenly Father, which separate us from Thee:—Forgive us every day of our lives: for every day we stand in need of pardon;—Give me, and all Christians, a forgiving temper, that we may fulfil this condition of our pardon.—Thou art good and merciful in forgiving us: grant we may be so to others; remembering our own infirmities. And may we all live in the same charitable temper, in which we hope and desire to die.

*And lead us not into temptation, but deliver us
from evil.*

O God and Father, who hatest iniquity, and knowest our infirmities, leave us not to the malice and power of the evil one, the devil, to deal with us as he pleaseth;—nor to ourselves, and to our own corrupt hearts and lusts, lest we rashly run into temptation.—Keep us out of the way of tempta-

tions, and under the protection of thy good Spirit:—suffer us not to be surprised by them, nor tempted above what we are able to bear.—Give us grace to resist them, and to watch and pray daily, that we enter not into temptation.

For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE whole creation is thine, and under thy government.—Thine is the power: Thou canst do whatever we pray for.—Thou canst cause thy name to be sanctified in all the earth, and set up thy kingdom in all the world, and in our hearts;—Thou canst cause thy will to be done in earth as it is in heaven: and incline us all to submit to it.—Thou canst give us all things needful both for our souls and for our bodies:—Thou, and Thou alone, canst forgive us our sins, and dispose us to forgive one another; Thou canst secure us in the day of temptation, and deliver us from the power of the devil.—To Thee, to Thee alone, be glory, to all eternity.

SHORT MORNING & EVENING PRAYERS FOR FAMILIES, AND FOR PARTICULAR PERSONS.

MORNING PRAYER FOR A FAMILY.

Let some one of the Family, that can read, say devoutly what followeth, the rest attending:

THE Lord hath brought us safe to the beginning of this day; let us therefore give thanks for this, and for all his mercies.

Let us pray, that we may live in the fear of God, and continue in love and charity with our neighbours.

That his Holy Spirit may direct and rule our hearts: teaching us what we ought to do and what to avoid;

That the grace of God may ever be with us, to support us in all dangers, and carry us through all temptations.

That the Lord may bless all our honest endeavours, and make us content with what his Providence shall order for us:

And that we may continue his faithful servants this day, and unto our lives' end.

For all which blessings let us devoutly pray.

Then all devoutly kneeling, let one say,

O God, by whom the whole world is governed and preserved, we give Thee humble thanks for thy fatherly care over us, beseeching Thee to make us truly sensible of thy mercies, and thankful for them.

Give us grace, that we may walk as in thy sight, making a conscience of our ways: and, fearing to offend Thee, may never fall into the sins we have repented of.

Enable us to resist the temptations of the world, the flesh, and the devil;—To follow the motions of thy good Spirit;—To be serious and holy in our lives;—true and just in our dealings;—watchful over our thoughts, words, and actions;—diligent in our business;—and temperate in all things.

May thy blessing be upon our persons,—upon our labours,—upon our substance, —and upon all that belongs to us!

Give us grace, that we may honestly improve all the talents which Thou hast committed to our trust:—And that no worldly business, no worldly pleasures, may divert us from the thoughts of the life to come.

Make us sensible and thankful for all thy favours; and mindful of the wants of others.

By thy mighty power defend us in all the assaults of our enemies; And grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that which is righteous in thy sight.

May our gracious God give us what is needful for us, and grace not to abuse his favours and withal give us contented minds!

Give us in this world the knowledge of his truth, and in the world to come life everlasting. *Amen.*

Hear us, O God, not according to our weak understanding, but according to the full meaning of that Form of Prayer which Jesus Christ hath taught.

Our Father, which art in heaven: hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

ON SUNDAY MORNING,
*let the following Prayer be added to your daily
Prayers.*

O LORD, who hast consecrated this good day to thy service, give us grace so to observe it, that it may be the beginning of an happy week to us, and that none of thy judgments may fall upon us for profaning it. Fix in our hearts this great truth, that here we have no abiding place, that we may seriously and timely provide for another life ; and grant that this great concern may make us very desirous to learn our duty, and to do what Thou requirest of us. And blessed be God, that we have Churches to go to ; that we have time to serve our Creator ; that we have Pastors to teach us ! The Lord prosper their labours, and give us grace to profit by them ; that they and we may enjoy an everlasting Sabbath with thy saints in heaven, for Jesus Christ's sake !

EVENING PRAYER FOR A FAMILY.

Let one standing read, or say devoutly, what followeth : the rest of the family attending.

By the favour of God, we are come to the evening of this day ; and we are so much nearer our latterend.

Let us seriously consider this, and pray God to fit us for the hour of death.

Let us with penitent hearts beseech Him to pardon our sins ; and to deliver us from the evils which we have justly deserved.

Let us resolve to amend where we have done amiss, and pray God that his grace may ever be with us.

And that we may be safe under his protection, who alone can defend us from the power of darkness

For all which blessings let us devoutly pray.

Then all devoutly kneeling, let one say,

O Lord, and heavenly Father, we acknowledge thy great goodness to us, in sparing us when we deserve punishment; in giving us the necessaries of this life; and in setting before us the happiness of a better.

The merciful God pardon our offences; correct and amend what is amiss in us; that as we grow in years, we may grow in grace; and the nearer we come to our latter end, we may be the better prepared for it!

In the midst of life we are in death.

Lord, grant that these thoughts may make us careful how we live, that we may escape the bitter pains of eternal death.

Take from us all ignorance, hardness of heart, and too much carefulness for the things of this life.

Make us a household fearing God, submitting ourselves to thy good pleasure, and putting our whole trust in thy mercy.

May God, whose kingdom ruleth over all, bless our gracious Queen, and such as are put in authority under her, that they may govern with truth and justice; and that we, whose duty it is to obey, may do it for conscience' sake.

Grant that true religion and piety may be secured and countenanced amongst us; and that impiety, profaneness, and infidelity, may effectually be discouraged, that thy judgments may not fall upon this sinful nation.

Continue to us, and to all the Reformed Church, the means of grace and salvation. Cause that the saving

truths of the Gospel may be received in all the world; and that Christians may not content themselves with shadows of religion, but endeavour after that holiness, without which no man must see the Lord.

Remember, gracious God, for good, all those that are over us in the Lord, who watch for our souls, as they that must give account, that they may do it with joy. We commend unto thy tender compassion all that are in error, and sincerely seek the truth:—All such as are destitute of necessary means of instruction:—All that are engaged in sinful courses, that they may have grace and strength to break their bonds:—All that labour under trials and afflictions:—All sick and dying persons, that they may omit nothing that is necessary to make their peace with Thee, before they die:—And also such as never pray for themselves, that they may see, before it be too late, the danger of living without God in the world. Vouchsafe unto us an interest in the prayers of the holy Church throughoat the world, which have been this day offered to the throne of grace.

Let thy blessing, O Lord, be with us:—Defend us from all perils and dangers of this night: And grant that when we depart this life, we may rest in peace, and in hope of a blessed resurrection, through Jesus Christ our Lord. *Amen.*

HEAR us, O merciful God, not according to our weak understanding, but according to the full meaning of that Form of Prayer which Jesus Christ has taught us.

Our Father, which art in heaven, &c.

The grace of our Lord Jesus Christ, and the love

of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

On SUNDAY EVENING, let the following Prayer be added to your daily Prayers.

ALMIGHTY GOD, by whom all things were made and are preserved, give us hearts to know, and grace to consider this, that we may cheerfully commit ourselves, and all that belongs to us, to Thy merciful care ; that we may ever look up to Thee for what we want ; be thankful for thy favours ; never resist thy dealings with us, or neglect the means of grace which thy providence affords us.—Blessed be God, who giveth us what is ever best for us ; who keepeth us from dangers, and hath provided for us better than all our works can deserve ! The good Lord make us mindful of our duty, that as we often hear how we ought to walk and to please God, we may continue to do so unto our lives' end, through Jesus Christ our Lord. *Amen.*

PRAYERS FOR PARTICULAR PERSONS,
BOTH MORNING AND EVENING.

IN THE MORNING.

Consider the danger of going into an evil world, and then you will never fail to pray for the blessing, protection, and grace of God, every morning of your life.

THE PRAYER.

Ps. cxvi. *What shall I render unto the Lord, for his mercies renewed unto me every morning ?—*

I will offer the sacrifice of thanksgiving, and pay my vows unto the Most High.

And may God accept of my most hearty thanks for my preservation and refreshment, and for all the blessings of the night past, and of my life past !

Possess my soul, gracious God, with such a sense of this thy goodness, and of my dependence upon Thee for life, and health, and prosperity, and comfort, that it may be my delight, as it is my duty and interest, to serve and obey Thee.

And that I may do this with a quiet mind, forgive me the sins of which my conscience is afraid ; and avert the judgments which I have justly deserved.

Give me grace, that I may continue in thy fear all the day long ; and that I may live and act as having Thee, O God, the constant witness of my conduct ; and that it may be the purpose of my soul never to offend Thee wilfully.

May thy restraining grace preserve me from the temptations of an evil world, from the frailty and corruption of my own nature, and from the evil principles and practices of the age we live in !

Possess my heart with a sincere love for Thee, and for all mankind : and grant that I may have this comfortable and sure proof of thy love abiding in me, that I may study to please Thee, and keep thy commandments.

Give me a tender compassion for the wants and miseries of my neighbour, that Thou mayest have compassion upon me, O God.

In all my ways I do acknowledge Thee. Do Thou, O Lord, direct my paths, and teach me to

guide my affairs, my designs, my words, and actions, with charity, discretion, justice, and piety.

Show me the way that I should walk in, and give me grace to follow the conduct of thy good Spirit, that I may do my duty in that state of life in which thy providence has placed me.

Let me ever remember, *that the night cometh when no man can work*; and that now is the time in which to provide for eternity.

Grant, gracious God, that no worldly pleasures, no worldly business may ever make me lose the sight of death, or forget the dangers that surround me.

Fill my heart with the dread of the punishments prepared for impenitent sinners, and my soul with a sense of the blessings which will be the sure reward of all them that love Thee, and obey thy laws.

Hear me, O heavenly Father, not according to my imperfect petitions, but according to the full meaning of that prayer which thy beloved Son hath taught us.

Our Father, which art in heaven: hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

EVENING PRAYER.

Every thoughtful person, before he lieth down to sleep, will put himself under the protection of God, who giveth his angels charge concerning his elect, to preserve them from the powers of darkness, from the dangers of the night, and from all sad accidents.

THAT it hath pleased God to add another day to the years of my life, and that He hath kept me from the dangers of an evil world :—For these, and for all his mercies from day to day bestowed upon me, I bless his good and gracious providence, most earnestly beseeching Him to pardon my offences of the day past, and to grant that they may never rise up in judgment against me.

Lord, the frailty of man, without Thee, cannot but fall : In all temptations, therefore, I beseech Thee to succour me, that no sin may ever get the dominion over me.

Give me a salutary dread of the corruption of my own heart :—Make me truly sensible of the end of sin, and mindful of my own infirmities and backslidings.

Vouchsafe unto all sinners a true sense of their unhappy state, a fear of thy judgments, and grace and strength to break their bonds.

Enlighten my soul with saving truth :—Correct me in mercy, and reduce me when I go astray. Make me ever mindful of my latter end, and fix in my heart a lively sense of the happiness and misery of the world to come.

May the thoughts of death mortify in me all pride

and covetousness, and a love for this world ; and may my firm belief of a judgment to come, make me ever careful to please Thee, my Lord and Judge, that I may find mercy at that day !

Grant that I may lie down to sleep with the same charitable and forgiving temper, in which I desire and hope to die.

And may the Almighty God take me, and all that belongs to me, under his gracious and powerful protection ! May He give his angels charge concerning us, and keep us in perpetual peace and safety, through Jesus Christ our Lord !

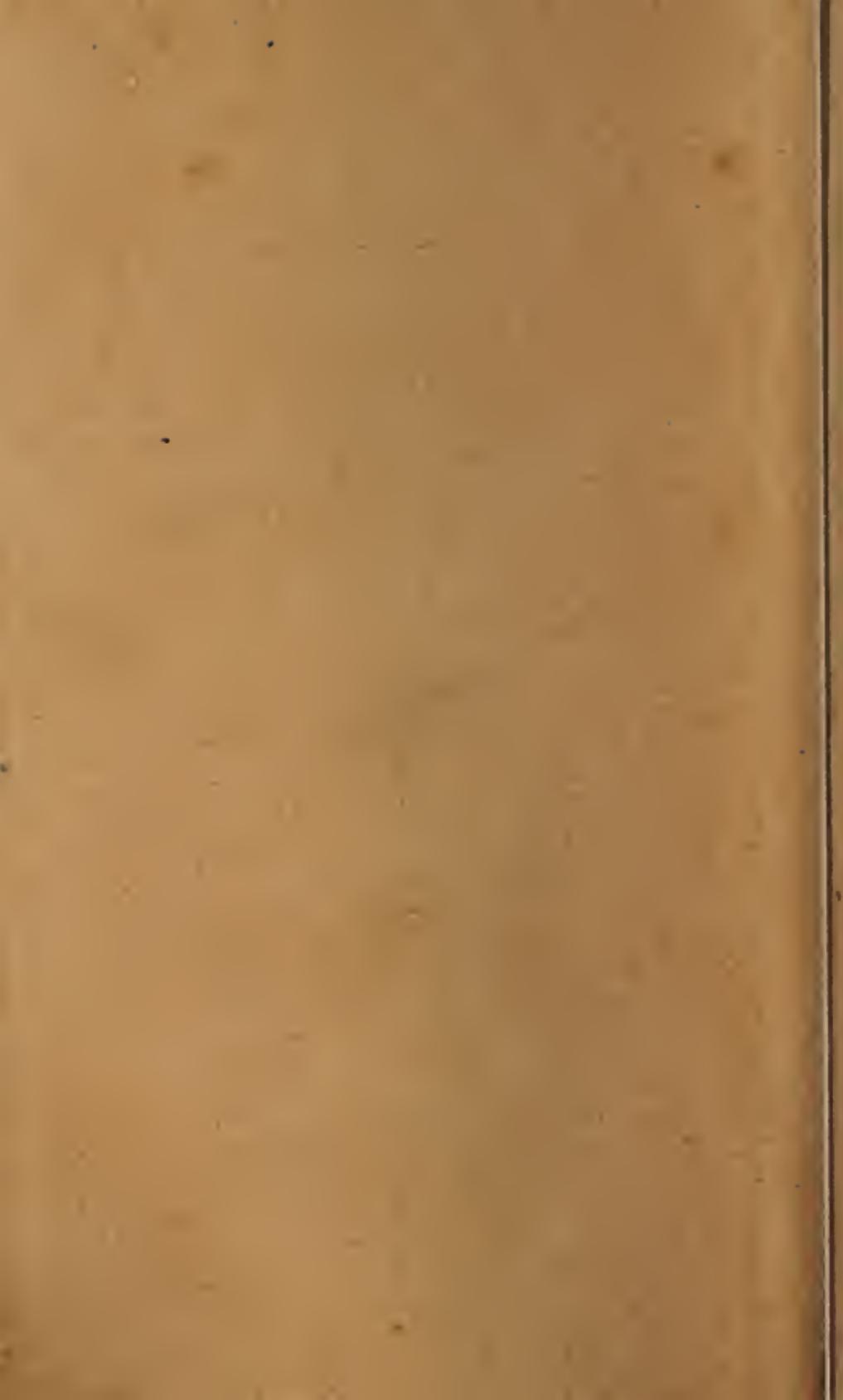
St. John xvi. 23. Verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

In thy name, O Jesus, and in the full meaning of the words which Thou hast taught us, I pray God, for thy sake, to hear me, and to give me what is most convenient for me :

Our Father, which art in heaven : hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

THE END.

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